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The Sixth Grade Learns the Missal  
Catechism in Colonial Hispanic America  
Some Biblical Characters—Adam  
St. Thomas Aquinas, Integrator  
Living Religion in the Kindergarten

Vol. XVII, No. 3

November, 1946



☪ COLLEGE RELIGION~HIGH SCHOOL RELIGION~  
RELIGION FOR THE ELEMENTARY SCHOOL AND THE  
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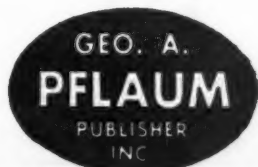
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## THE CATHOLIC EDUCATOR

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# Contributors to this Issue

## Sister M. Aurelia, H.F.N.

Sister M. Aurelia of the Sisters of the Holy Family of Nazareth gives, in extremely interesting fashion, her method of teaching kindergarten pupils at St. Stanislaus Kostka School in Brooklyn, New York, how to live their religion. After attending Villanova and Manhattan Colleges, she took special courses in kindergarten work at St. John's University in Brooklyn. She presented a paper on "What Makes a Good Teacher?" to a teachers' conference in November, 1945.

## S. George Santayana, M.A., M.Ed., Ph.D., LL.D.

Dr. Santayana of the Department of Education at St. Louis University, who begins a series of articles in this issue, has had a varied experience. He was educated at Emerson College and Boston University, receiving his S.B. and M.A. at the latter. He studied also at Harvard (M.Ed.) and New York University (Ph.D.). He was professor of psychology, sociology and speech education at State Teachers' College, Whitewater, Wisconsin, from 1928 to 1931. He served as attendance officer

in the New York City Board of Education from 1932 to 1933 and conducted educational surveys in Ohio, West Virginia and Georgia from 1933 to 1934. During the next academic year he was professor of education and sociology and director of the extension division at Beckley College, Beckley, West Virginia, then United States Government examiner of libraries and museums in New York City.

Dr. Santayana was for several years professor of education and director of teachers' training at the College of St. Theresa, Winona, Minnesota.

Articles by him have appeared in other periodicals, and two books from his pen on the Renaissance were widely reviewed by more than 125 newspapers, and educational and scientific journals.

He is a member of Phi Beta Kappa and Phi Delta Kappa, the National Educational Association and the National Society of College Teachers of Education. He was the winner of the Dante essay award in 1924.

## Reverend Peter A. Resch, S.M., S.T.D.

Father Resch, director of religion studies for teachers-in-practice of the Society of Mary, Province of St. Louis, at St. Meinrad Major Seminary, St. Meinrad, Indiana, is an old friend to our readers, as the author both of religion texts and of articles in the JOURNAL.

His teaching experience, for which he pre-



The graphic features a central shield with a cross and four lions. Above the shield are two coffee cups with steam rising from them. Below the shield, the text "ENJOY THIS TREAT" is written in a large, bold, sans-serif font. Underneath this, in a smaller font, it says "WHEN YOU GO OUT TO EAT . . . AT BETTER HOTELS AND RESTAURANTS EVERYWHERE." To the left of the text "SHERMAN EXQUISITE COFFEE" is a large right-facing curly bracket. To the right of the text is an illustration of a can of Sherman Blend Coffee. At the bottom, it says "SXTON QUALITY FOODS".

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pared at Chaminade College, Clayton, Missouri, and at the University of Fribourg, Switzerland, which awarded him his doctorate in sacred theology, has extended to every branch of Catholic education.

#### **Sister Mary Anthony Wagner, O.S.B.**

Sister M. Anthony Wagner was educated at the College of St. Benedict, St. Joseph, Minnesota, the Diocesan Teachers' College at St. Paul and St. Louis University, receiving her A.B. from the latter in May, 1945. She majored in religion, studying under Father Bakewell Morrison, S.J., and took philosophy and education as her minors. From 1936 to 1939 she taught in a parochial school at Buckman, Minnesota. Her article deals with her experience at the latter. From 1943 to 1945 she studied at St. Louis University. At present Sister M. Anthony is assistant to the chaplain at St. Benedict High School, St. Joseph, Minnesota, in teaching religion.

#### **Brother Basil, F.S.C.**

Readers will recall Brother Basil's article in our September issue on the formation of character. In this article, first of two on catechism in colonial Hispanic America, he deals with the development of catechisms by missionaries in Hispanic America to suit the needs of the people they encountered, and describes the contents of one text.

#### **Sister Mary Justine, O.S.F.**

Sister Mary Justine teaches the third grade in St. Sebastian Elementary School, Milwaukee. She is also continuing courses at St. Clare College in the same city. In her article she describes the methods which she has successfully employed to teach the doctrine of the mystical body of Christ in the primary grades.

#### **Sister Mary Jane, O.S.B.**

Sister Mary Jane was educated at Mount St. Scholastica College, Atchison, Kansas. Her teaching has been in the primary grades. She draws on that experience to explain how the sixth grade can learn the Missal, as well as many other helpful things.

#### **Sister Clarita Seramur, S.C., M.A.**

Sister Clarita has written many articles for the JOURNAL OF RELIGIOUS INSTRUCTION, as well as other Catholic periodicals. In this issue she returns to one of her favorite subjects, integration, to discuss St. Thomas Aquinas as a Catholic integrator of the thirteenth century. Sister Clarita, who has taught in high schools in Michigan, Illinois and Ohio, is now a member of the faculty at Holy Angels' High School, Sidney, Ohio.

#### **Reverend G. H. Guyot, C.M.**

Father Guyot continues his article on Adam, the first in a series of Biblical characters. He will next write about Eve.

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# JOURNAL OF RELIGIOUS INSTRUCTION

THE CATHOLIC EDUCATOR

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## EDITORIAL NOTES AND COMMENTS

### *Choosing a State of Life*

"...When the Fathers of the Church sing the praises of this mystical Body of Christ, with its ministries, its variety of ranks, its offices, its conditions, its order, its duties, they are thinking not only of those who have received sacred orders, but of all those, too, who following the evangelical counsels pass their lives either actively among men or in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute..."

The Archbishop of Boston uses this passage from the Encyclical Letter, *Mystici Corporis*, as an introduction to his brochure on education, *Guide to Religious Life*. In his own foreword, Archbishop Cushing speaks of the disadvantage that God has put Himself to in depending upon His frail and fallible creatures for the transmission of His treasures of wisdom and goodness. Today more than ever before, bishops and priests are under grave obligation to labor ceaselessly and tirelessly to increase the ranks of those consecrated to God, to stimulate young men and women of capacity and high purpose to accept the call of God, to nourish within their hearts the eager yearning and the noble resolve of giving their all for the cause of Christ.

The fostering of vocations is a work of the utmost importance to the future of the Church. God extends the call, but He leaves young men and young women free to accept or to decline. Bishop Griffin reminds us that there is no dearth of vocations; our lack is a lack of spiritual directors. Priests, Sisters, and Brothers must question themselves as to whether

they have made more than feeble efforts to garner vocations. "The absence of response to God's invitation presents a challenge to the bishops and priests to solve the problem of vocations and to remedy an acute situation. . . . God's grace is not wanting and the essentials of a religious vocation remain the same: 'The absence of impediments and the firm resolution with the help of God to serve Him in the religious life.' "

We must put forth strenuous effort to overcome the indifference to religion, that is an aftermath of the war and a result of the materialistic atmosphere in which our young people must live and move. Our real lack is a lack of spiritual directors—this fact cannot be stressed too much. The archdiocesan booklet gives to spiritual guides an invaluable manual in the nourishing of the call of God in youthful hearts. It tells of the manner of life and the objectives of the various religious communities of women, that work in the archdiocese. It assigns two facing pages to each of 45 communities; the first page carries the story, briefly and attractively, of the aims, the works, the conditions of admission to the respective communities, with a final reference to the correct source of further information; the second page presents photographs of the postulant, the novice, and the professed Sister in the garb of her order. Almost every form of work to which religious women have devoted themselves in history, is represented in the composite story. The candidate may aspire to teach, to nurse the sick, to care for orphans, the destitute, the poor, the aged; here she can find a community that will give scope to the type of work with strongest appeal. She may choose the line of work for which her inclinations and abilities best fit her. One religious order offers an opportunity to work among the Indians of British Columbia, the Esquimaux of Alaska, or the colored people of Haiti; another "employs all talents and satisfies all tastes in the teaching domain"; a third specializes in poor mission countries where the priest cannot easily obtain necessary help and pledges itself "to be of service to any Catholic priest who should appeal to us for help." Many stress the contributions of personnel that the



congregation has made or stands prepared to make to the foreign mission fields.

The booklet closes with a "Prayer for the Right Choice of a State of Life." This prayer does not assume that every individual receives a call to the religious life; it is a devout petition to the God of wisdom and counsel that the suppliant may know and embrace a state of life in accord with the will of God, "that I may seek and spread therein Thy glory, work out my salvation, and merit that reward in heaven which Thou hast promised to those who fulfill Thy Divine will. Amen."

This *Guide to Religious Life* will enlighten the minds of all who read it and stir young hearts to heroic sacrifice in the service of God. The banners of the Lord advance!

---

### ***"Bear Ye One Another's Burdens"***

These words of St. Paul are the motto that inspires the work summarized in a recent brochure of War Relief Services—National Catholic Welfare Conference. This organization is a symbol of our profound and practical belief in the sublime doctrine of the Mystical Body of Christ. A brief account of the organization's work stimulates the charity of the Catholic public. "Six times within fourteen months, priests and parishioners under the leadership of their respective bishops, were called upon to coöperate in appeals for clothing, shoes, foodstuffs, and medicinals. Their response has been wholehearted and generous."

Even before America entered the war, the bishops of the United States had established the Bishops' War Emergency and Relief Committee. When it became necessary to broaden the scope of the work, the bishops founded War Relief Services—NCWC, to work in coöperation with governmental and intergovernmental war relief agencies, and with existing Catholic resources in other countries. Prompt, effective relief became the watchword. Within a short time twenty-two thousand volunteer workers recruited in the field were in

charge of the overseas operations of War Relief Services—NCWC in forty-one countries. All relief activities were and are extended to war victims without regard to nationality, color, creed, or political belief. A limited number of well-qualified American personnel supervise the entire program.

The work reaches out to find and relieve all forms of human distress consequent upon the horrors of war. Special attention is given to refugee children, to prisoners of war, and to displaced persons everywhere. The end of hostilities has merely accentuated the part that charity must play in the postwar world. In the words of President Truman: "We have won the military fight . . . but are only beginning the fight on famine, pestilence, and general distress. . . . The private agencies of the National War Fund have a special task to do that is indispensable and unique." It is the will of the American people "that justice and mercy shall prevail in this world, with the help of every good man and woman, and with the blessing of God." Millions still live in utter desolation; the work must go on.

---

### *A South American Apostolate*

"In each parish the Confraternity of Christian Doctrine is to be canonically established," declared Pope Pius X in 1905. "From that day until the present the Catholic laity throughout the world have made a concentrated effort to carry out the functions of the royal priesthood that is traditionally assigned them in the Christian economy of salvation. They have become increasingly aware that it is the duty of Catholics not only to be ministered unto but to minister unto others. It is matter of comment even in secular periodicals that all around the world, laymen and women have carried their faith into everyday affairs and brought millions of people back to religion and to richer, fuller lives than they knew before.'"<sup>1</sup>

<sup>1</sup> *Reader's Digest*, Jan. 1946.

Since 1930, the hierarchy of Chile has organized and directed a school for the preparation of lay teachers of religion. The leader in the project is Santiago's Elisa Valdes Ossa. This lay apostle established and financed the House of Catechists, *Hogar Catequistico*, where for fifteen years volunteer students have been enrolled and trained, under experienced clerical and lay instructors, in the theory and practice of established methods in the teaching of religion. Today the House of Catechists rejoices in a faculty of priest professors from the Catholic University of Santiago and a student body drawn from Panama, Venezuela, Ecuador, Bolivia, and other Americas. The students complete a two-year course leading to a degree; today 400 graduates teach in five nations. The House gives scope to various skills in arts and crafts; students and volunteer workers create miniature theaters in which children present scenes from the life of Christ and the lives of the saints. Small boys and girls are given a part; they shift tiny stage settings, properties, and figures, and relate, in word and tableau, narratives taken from the Bible and other sacred sources. They learn as they work; it is truly an activity program. There are workshops for the production of charts, illustrations, and other visual aids, drawn from everywhere and translated into Spanish. An appeal is made to the hearts of children with nativity cribs, dolls, doll furniture, drums, wagons, and rocking horses—produced in one of the House workshops. Each worker is an artist with an artist's love for perfection and for service.

The religion library is a treasure house. There you will find Sister Rosalia's *Sacrament Charts* and other apt visual aids from Brussels, Paris, Madrid, Florence, and the Argentine. The enrollment numbers 100, 20 in residence and 80 day students. A three-year course qualifies graduates to organize centers of religious instruction. To date graduates have become directors in cities of Chile, in Bolivia, and in Ecuador. Little wonder that in November, 1945, the bishops of all Chile voted unanimously to adopt the plan of *Hogar Catequistico* for the entire nation.

## LIVING RELIGION IN THE KINDERGARTEN

By SISTER M. AURELIA, H.F.N.  
*St. Stanislaus Kostka School, Brooklyn, N. Y.*

The Catholic Church constantly reminds us through her teachings of the importance of living and feeling with Christ and His Church. Therefore, it is a truism to state that the main purpose of the Catholic school is the teaching of religion by means of prayer, play, and work. As teachers, this happy duty of inculcating the teachings of Christ in the hearts of His children falls to us.

In my practice with the little ones, I have noticed that nothing is more successful in getting the heart of a child to love Jesus than the stories of Christ's life.

I usually correlate my work with the beautiful liturgy of the Church. At the approach of Advent I prepare the children for the birth of Christ, unfold to them His childhood, His obedience to His parents, His teachings and His miracles, ever pointing out Christ's love towards us, His children.

It may sound strange to say that in connection with my religion period I have mental prayer in the kindergarten, but this is accomplished quite successfully in a simple way. For example, during the Lenten season the children are told the story of the Passion of Jesus Christ. After relating a few incidents, I pause and tell the little ones that Christ thus suffered for our sins—for the sins of all men—because He loves us so much and wants to save us. I have the children fold their hands and thank Jesus for all He has done for us, and tell Him that they in turn love Him very much. Short ejaculations are then said in the form of a sacred whisper. As a sweet compensation for all Jesus has done for them, they move chairs quietly and walk down stairs slowly, because they know Jesus loves quiet and peace.

At the very opening of the school year, I try to instill into their little hearts a love for the crucifix—to teach them to gaze upon it every day and say, "Jesus, I love You because You died for me." For Jesus' sake, the little ones find pleasure in

doing unpleasant things for Him. The thought of the Child Jesus and His example solve many disciplinary problems in the Catholic kindergarten.

### *One Definite Resolution Each Day*

Only one definite resolution is made each day. By means of ejaculations the children ask Jesus, His blessed Mother, and their guardian angels to help them to keep their little promises. The children receive spiritual communion by asking Jesus to come and live in their hearts. Here I allow a few seconds of silence, during which each child bows his head and invites Jesus into his heart.

Daily, at the completion of the religion period, I have the children offer all their work and play to Jesus. They are told that they should eat, play, run, jump, pray, and even sleep for Jesus. The following recitation may help:

Infant Jesus, bless me,  
Keep me close to You.  
I want to please You, Jesus,  
In everything I do.  
Be near me, little Jesus,  
More and more each day.

During the day, as the clock strikes on the church tower, the children renew their promises to Jesus by means of a short ejaculation which has been chosen for the day.

In presenting Bible stories, such as the creation of the world, I use the same procedure. Appropriate ejaculations, or promises, as children may call them, are made.

### *Religion Period and Content*

Our religion period itself is very short. It usually lasts from five to ten minutes. Religion is most practical when correlated with other subject matter, as opportunity arises.

Since there are no definite requirements in religion for the kindergarten, little should be memorized. I aim to have my pupils live and love religion, thereby avoiding routine monotony.

A successful teacher will soon learn that children will practice their religion at home as well as in school. When the clock strikes, up goes an ejaculatory dart to heaven. Members of the household soon learn to do likewise—all because of the example given them, even by a kindergarten tot.

One little girl told me that no clock at home strikes, but she always says a wee prayer when an airplane flies past, and she insists that her mother do the same thing.

Others, on their way from school, enter the church to say "Hello" to Jesus. Since mother usually accompanies her little one she is bound to do the same thing. What effective missionaries these little ones are!

Happy indeed is the teacher of God's little ones. What a blessed task it is to lead these innocent babes to the knowledge and love of Christ. When little children are taught early to live their religion, to offer their work for the glory of God, to express sorrow for having offended God, and to make little sacrifices as they go along life's way it seems hard to believe that these same children would fail to become staunch Catholics.

## RAPHAEL: THE "DIVINE PAINTER"

By S. GEORGE SANTAYANA M.A., M.Ed., Ph.D., LL.D.  
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Vasari begins his *Vita de Raffaello da Urbino* with a reverent recognition of the sovereign bounty of Providence, which "sometimes is pleased to accumulate the infinite riches of its treasures on the head of one sole favorite, showering on him all those rare gifts and graces which are more commonly distributed among a larger number of individuals and accorded at long intervals of time only."

The truth is strikingly illustrated in the works of both Raphael and Michelangelo. They stand out in the history of the Renaissance, so rich in genius of the first order, as the highest peaks, the one unsurpassed for grace and loveliness, the other for majesty and force. Michelangelo exhibits the stern severity of the Old Testament, Raphael, the sweetness of the New. They labored in close proximity in the Vatican, Raphael in the *Stanze* and *Loggie*, Michelangelo in the Sistine Chapel. Their pupils quarrelled among themselves, and depreciated the rival of their master; but the masters rose above the jealousy of small minds. They form a noble pair, like Schiller and Goethe among modern poets.

### *Raphael's Character and Environment*

It is clear that Raphael combined a vigorous body with a mind capable of clear and logical thinking, stimulated by an imagination of unusual activity. From first to last his whole life was concentrated upon his work. With body and mind and spirit in complete subjection to his tasks, he gave no thought to the limitations of time, or man, or effort. His ceaseless, tireless, and unwavering patience carried him to the heights of fame.

The atmosphere of charming simplicity, love, and refinement found in Raphael's home life is a good indication that the moral side of his life was not neglected. Vasari is perhaps extravagant in his praise of the youth, maintaining that every single

impulse was dictated by the finest sense of honor and the most delicate appreciation of affection. He had a high ideal of friendship, and united the charms of adolescence with the gravity of a more mature age. He was piously religious and in his brief and brilliant years were crowded doings of an ordinary lifetime. Raphael was much liked by his social-fellows. His manners and disposition were of a nature thoroughly appreciated by boys. He was sprightly and sparkling, full of fun and mischief. His gaiety was so much the more piquant, because he always restrained it within the limits of perfectly good taste. His character was amiable and winsome, and he was always a welcome guest in the summer homes and country estates of friendly families. They appreciated his superb artistry, his elegance, his delicacy, his humor, and his capability to converse; and good associations always had a charm for them.

He had an amiable and urbane character, free from envy and jealousy, modest, magnanimous, patient of criticism, as anxious to learn as to teach, always ready to assist poor artists, in one word a perfect gentleman. He seemed to have descended from a higher world. Gerini says that "he combined so many rare gifts that he might be called a mortal god rather than simply a man." His mind lived in a perpetual springtide. He was all beauty inside and outside. His beautiful soul shone from his countenance.

The portraits which present him as infant, youth, and man are as characteristic and impressive as Giotto's Dante, and Guido Reni's Beatrice Cenci: once seen, they can never be forgotten. Such purity, delicacy, kindness, and sweetness seem to be angelic rather than human.

His heavenly face the mirror of his mind,  
His mind a temple for all lovely things  
To flock to, and inhabit.

#### *Supreme Painter of Madonna*

He is universally acclaimed as one of the greatest, if not the



greatest religious artist of the world, and the supreme painter of the Madonna. Raphael has been called the Shakespeare among painters for the variety of characters in which his own is lost. His *Disputa* and "School of Athens" are a history of philosophy and theology as embodied in their leading representatives, and each head is a distinct individuality. He resembles also Mozart in the precocity of his genius, the shortness of his life, and the number, sweetness, harmony, and perennial charm of his productions. Goethe, in describing the picture of St. Cecilia in Bologna, says that Raphael's predecessors have erected the pyramid, but that he put the last stone on the top, and that no other can stand above or beside him.

His brief life of thirty-seven years was one continued study of preparation and execution, and gave to the world over twelve hundred pictures and drawings, which are scattered all over the civilized globe. Before the last war more than seven hundred of these paintings were preserved in Italy and in the Vatican City. Among these there is not one indifferent piece, while many are such master-works as never have been, and probably never will be, surpassed. His *Madonna di San Sisto* is the perfection of Madonna paintings: his "Transfiguration" is the perfection of pictures of Christ. They are the highest triumphs of Christian art.

Raphael was, like Goethe, singularly favored by fortune. He was free from the ordinary trials of artists—poverty, humiliation, and neglect. He lived like a prince in a palace near the Vatican and had a magnificent villa outside of the *Porta del Popolo*. When he went to the Vatican he was surrounded by a host of admirers. He was papal-chamberlain and had the choice between a cardinal's hat and marriage to a niece of Cardinal Bibbiena, with a dowry of three thousand gold crowns. But he postponed the marriage from year to year, and preferred the freedom of single life. He visited Florence and gave to the distinguished moralists, poets, and philosophers, as well as to Dante, a place among the great teachers of the Church in his grand fresco of the *Theologica* in the *Stanze* of the Vatican.

### *Best Works Are Religious*

His best works are devoted to religious characters and events. He painted the love adventures of Amor and Psyche in the *Villa Farnesina* with consummate skill, but also the history of the Bible in the *Loggie* of the Vatican. His numerous *Madonnas*—the *Madonna di San Sisto* at Dresden, the *Madonna di Foligno* in the Vatican, the *Madonna della Sedia* in the Pitti Gallery, the *Belle Jardinière* in Paris—represent a unique type of female beauty and loveliness which combines the purity of the virgin with the tenderness of the mother. These portraits elevate and edify men of taste and culture. They represent an ideal Catholicism which worships the Infant Saviour through the Blessed Virgin Mother.

The last, the greatest, and the purest work of Raphael is the "Transfiguration." While engaged on it he died, on Good Friday, his birthday. It was suspended over his coffin and carried to the Church of the Pantheon, where his remains repose in his chosen spot near those of his prospective bride.

The "Transfiguration" is an appearance of Christ in divine glory as the Son of God in company with Moses and Elijah. The three favorite disciples, Saints Peter, James, and John, are lying on the ground unable to face the dazzling splendor from heaven. Beneath this celestial scene we see, in striking contrast, the epileptic boy with rolling eyes, distorted features, and spasmodic limbs, held by his agonized father and supported by his sister; while the mother appeals to the nine disciples with imploring look, as if to say: "Ye must call down your Master, the Healer of all diseases." In connecting the two scenes the painter followed the narrative of the Gospels. The connection is significant and repeated in Christian experience. Descending from the Mount of Transfiguration, we are confronted with the misery of earth, but prepared to lift up to heaven. Goethe wondered that anyone could doubt the unity of the picture: the upper and lower parts cannot be separated; beneath is suffering that craves for help, above is actual power and grace sufficient to heal all misery.

*Artistic Qualities*

Among artists Raphael is chiefly esteemed for excellence in composition and rare harmony of colors. He showed an improvement in knowledge of cosmology, of anatomy, of perspective, and in technical excellence; he possessed an extraordinary background of philosophy, theology, literature and contemporary costume, European scenery and architecture. He did much to bring beauty, truth, and goodness through painting. He lived to be only thirty-seven, but in that short career he won the title of "the Divine Painter," which still clings to him after the lapse of more than four and one-half centuries.

To recapitulate, Raphael's main characteristics are, first, the unusual effect produced by so simple a setting or grouping in the composition. With settings quite ordinary and apparently without the slightest ingenuity he produces endless variety. His simple outlines assume sublime grandeur. In Raphael's drawing of figures you will find something of the anatomical excellence of Michelangelo, the frankness of Masaccio, and a fine poise which is Raphael's. For this master had the Shakespearean faculty of freely absorbing the attainments of others and using them to produce something distinctly his own. Placing the figures in the firmament of the heavens is relatively new with Raphael. That helps his religious message. It suggests infinity.

Consider this, too, if you will: Anyone can place a naked child in the arms of an attractive country-woman and pose her in a dozen pretty attitudes. But so to pose the head and neck and facial expressive features as to bring out the lovely gradations of light and shade, or chiaroscuro; to put such unearthly refinement into mere flesh; so to place and paint figures and objects as to bring out all their fine curves and make of them a euphonious cacophony; then to clothe the whole with colors more of heaven than of earth—to do all this, one must be a highly creative, superbly great artist—a Raphael.

## DO BOYS MAKE MENTAL PRAYER?

By THE REVEREND PETER A. RESCH, S.M., S.T.D.

*St. Meinrad Major Seminary, St. Meinrad, Indiana*

"Can you testify from your own professional experience that meditation and contemplation are by no means impossible to boys?"

This question was asked recently of a group of Brothers engaged in teaching boys, high school boys for the most part, in various cities of the Middle West as far north as Manitoba, Canada, and as far south as Lima, Peru.

Without wasting time on obvious preliminary and intercalary discussion and explanation, let me present simply some of the answers.<sup>1</sup>

### *Teachers Are Eager for Suggestions*

"Up to the present," replied Brother Eugene of P., "my years in the classroom have not been sufficient for me to conclude from experience that it is either possible or impossible for young people to meditate. As yet I have no definite procedure for teaching meditation, but I would be very eager to work out something, if I knew where and how to begin.

"I have, however, made a few observations which might prove useful. Last year, in our religion course, we studied the subject of prayer. I insisted very strongly with the boys on keeping the mind to spiritual things during all kinds of prayer. Constantly I would refer to this during the rest of the year when we said prayer in class. I could notice a gradual improvement in attention at these moments.

"It is easiest to give some idea of what meditation means when speaking about Holy Communion. A number of boys indicated interest in the suggestion to 'just talk with Jesus' after receiving Holy Communion. Many boys have the enervating habit of reciting memorized formulas in thanksgiving."

<sup>1</sup> The reader is reminded of the article on "Mental Prayer in the Classroom," by Brother Lawrence Ephrem, F.M.S., in the JOURNAL OF RELIGIOUS INSTRUCTION, November, 1944, p. 304.

### *The Exercise of Meditation in Class*

"During retreats for the students," said Brother Henry of M., "I have frequently had the boys kneel at their desks and meditate on some particular subject. Usually I would make a few personal reflections aloud, to keep their minds on the subject. The boys seemed to reflect during these times.

"In religion classes, some parts of the text can be given a more personal touch by having boys reflect on the excellence of a virtue studied, examining past failures in this regard, making plans for future conduct. All the virtues can be treated in this manner; also the Commandments, the Creed, Holy Mass—almost any section of the religion course.

"I believe we should do more of this in our religion classes, as it is the best way of making boys personally conscious of the relation of the subject at hand to their lives."

### *Outside of Class*

Brother William of C. answered with this illustration: "We were sitting out on the swings of a Friday evening. It was a clear night and calm for April. As we swayed to and fro, we talked about God. That is not an unusual topic with this particular group of boys. I forget how it started, or where the evening's conversation ended, but I do remember that somewhere along the course of it one of the boys exclaimed: 'But, Brother, why should we have to pray aloud at Mass? All that *recitata* gets me distracted. I'd rather just sit there and talk to God, and let Him talk to me.'

"I am quite certain that that boy meditates, and doesn't need a book to do it either. For him mental prayer is what it should be, an actual talking it over with his Friend."

### *Through Sodality and Liturgy*

This is the opinion of Brother Adrian of S. S.: "Meditation and contemplation are by no means impossible to the high school student. Boys can be trained to meditate and to contemplate especially in connection with sodality exercises. An attempt was made this year at S. S. to organize a sodality

group in each class; one of the main objectives was to train the boys to make short meditations—five minutes of special prayer, as we called it—every day.

"In my own home room many boys practice meditation, I know, because in compositions that they wrote about the presence of God, mental prayer, and visits to the Blessed Sacrament, it was evident that they are capable of reflecting prayerfully, especially when they make prayers of thanksgiving and petition.

"Another sign that many meditate and contemplate comes from the answers the boys gave to questions I asked about the liturgy. Over three-fourths of the class stated that they preferred the study of the liturgy to any other part of their religion text, because, as some said: 'It helps me to think about Christ, Mary, and other holy things during Mass,' or 'It helps me to follow the priest at the altar,' or 'It gives me good thoughts during Mass and at other times.' I think that when a boy likes to observe the liturgy, he must contemplate and meditate many times, particularly on Sundays and feast days.

"Another occasion for the practice of mental prayer is during the time of retreat. This year the freshmen and sophomores received an excellent example of meditation when Father B. made the Way of the Cross publicly, using his own words, without the aid of any prayerbook."

### *A Distinction*

Brother Gabriel of M. B. makes a careful distinction. "Mental prayer may be considered as a simple, spontaneous talking with God and the saints, or it may be thought of as that deeper concentration and systematic delving of the mind into spiritual truths. As far as the latter is concerned, I feel fairly safe in saying that it is not possible for most boys. As for the former, it is not only possible, but I believe it to be very probable that many boys meditate in that way daily.

"During the month of May I had occasion to ask freshmen to write compositions about the Blessed Mother; previous to that, about the Eucharist. Many of these writings proved to

be nothing less than genuine meditations in the sense of spontaneous and original thought on these topics. Some of them showed a real depth of appreciation for the Eucharist and our Blessed Mother."

***"Just Looking, Thinking, Talking Things Over"***

"I shall cite but one example," wrote Brother Marion of C. "A boy complained to me one day that I insisted too much that all use their Missals to follow and participate at Mass 'with all they've got.' The basis of the boy's complaint was this: 'Brother, a fellow doesn't have time to just kneel there and pray as he wishes. He hasn't time to think, or just talk things over with Our Lord.'

"And I will add another piece of evidence. During the past two years I have noticed more than a hundred times that the boys slip into the chapel at odd moments. Sometimes they are just telling their beads; at other times they just kneel there, now in the pews, now nearer to the altar—and this not for show, because often I know that they did not know they were being observed—just looking, 'thinking,' or 'just talking things over.'

"I say without hesitation that boys can meditate and contemplate."

***The Practice of Recollection***

Brother Marcellus, at the same school, made the following observation: "Some boys—it seems rather easy to pick them out—are more readily affected by grace than others. This can be noticed by watching boys' reactions when a spiritual suggestion is thrown out.

"For instance, I had a boy in my room last year who knew very well what *recollection* means. He advanced to such a stage that he learned our Act of Consecration to Mary by heart and recited it many times during the day. He also acquired the habit of reciting ejaculatory prayers. Sometimes he said as many as 1,500 a day; and I know this to be true, because he showed me his written account of it."



### **Formal Practice**

Brother Frank was speaking about his eighth graders at C. "After studying the theory and importance of mental prayer we began making meditation daily before the religion class, using as guide Richard L. Rooney's *Do You Remember, Lord?* Launching into the deep, we then began writing our own 'chats with the Lord,' beginning by the letter form (writing the meditation as a letter), while at the same time using daily Father LeBuffe's series, *My Changeless Friend*. Finally, during May, Father Neubert's *My Ideal* was taken as daily meditation material.

"Almost instinctively the boys caught the simple system of talking with Christ and Mary, as with brother and mother. They liked this form of prayer. Some of them made such meditations before retiring at night. In all, I feel that this form of prayer gave a more intimate yet manly contact with Christ and the Blessed Virgin."

### **A Program of Religious Exercises**

"Do our boys meditate?" asks Brother William. His answer substantiates what has already been mentioned about his school. "At S. S., as anyone who has been here can testify, there is the familiar trickle of happy laughter through the halls during the lunch periods—such fun is attractive to all boys. Yet, throughout the year, on practically every day, some boys will spend a good deal of this free time before the Blessed Sacrament—in Lent, making the Way of the Cross.

"At class prayers, even among boys who think that they are tough and independent, God is spoken to; one observes it in various and no uncertain ways.

"So much for generalities. Regarding particulars, we formed in class a type of sodality at the beginning of the year. Out of forty, thirteen boys signed up. The requirements for remaining in the sodality were not easy; in fact, they called for real generosity. Here are some of them: assistance at Holy Mass three times a week; daily rosary, preferably in our



chapel; three minutes' examination of conscience at night before going to bed; five minutes' reading from some spiritual book, and five minutes of silent prayer before the Blessed Sacrament.

"Perhaps some of these boys learned to address themselves to God in a way other than by the formulas that become dry and meaningless with the passage of the years."

### *Writing Reflections*

"In the few years of my teaching experience," confides Brother Bernard of S. A., "I have made only several attempts at teaching boys formal meditation. I think I can conclude that some boys are certainly capable of performing this exercise.

"Let one example illustrate my point. During the past year, I gave an assignment in which the boys were to write out reflections on a picture of the Nativity. I was amazed at many of the wonderful ideas expressed. If boys can write these reflections, I said, they can certainly make them mentally.

"It seems to me that such academic assignments might get a few boys started in habits of meditation."

### *Prepares for Meditating on the Events of Life*

Brother George recalls an experience at V. "Meditation and contemplation are by no means impossible to boys. Nevertheless it is quite a task at the present age. Children today have a hundred and one distractions; their minds are filled with all kinds of things—good, bad, and indifferent (if there are indifferent things). I do believe, however, that boys practice contemplation especially after receiving Holy Communion and during short visits to the Blessed Sacrament. Certainly they can speak to God, ask His favors, and thank Him from the bottom of their hearts.

"There are occasions when meditation is fairly natural and simple for boys, for instance, at the time of accidents, important events, and so forth. I recall vividly how on three separate occasions boys of the fourth and fifth grades thought

deeply for days. In three successive years there were accidental deaths in the same class of boys at V. I can still see how the event took hold of the entire student body, and put the boys in a meditative mood. Of course, that does not suffice to make them men of mental prayer, but it helps."

### *Boys Can Be Led*

"Fundamentally," explains Brother Francis of M. B., "every boy can do at least a little thinking. Meditation is nothing more than thinking about supernatural things. Therefore, any boy has the capability of meditation. Not every boy, however, will perform mental prayer. There are boys for whom serious thought seems impossible; because of many facts, including mortal sin, they have very little good will, if they are not altogether badly disposed. But this is the exception.

"Most boys *can be led* to do some supernatural thinking in varying proportions, depending upon their good will. I have used the words, 'can be led,' deliberately. The fact that students do have the ability to perform mental prayer, does not thereby insure their performing it. They must be exposed as often as possible to spiritual food for thought. A given field, let us say, is capable of producing a large quantity of grain; yet, only if the farmer scatters enough seed. The educator can scatter seed in different ways: by supplementary reading, by showing enthusiasm in teaching religion, by good example, by casual spiritual reflections. Boys have to be inspired, have to be impressed. The adolescent thrives on impressions; he admires the heroic; he imitates the outstanding and the courageous. The rare individual who stolidly and prosaically follows a fixed set of principles day after day leaves the adolescent unmoved. Likewise, moralizing at every turn will not lead a boy to meditate.

"My thought is this, that we can lead boys to meditate in what we might call a casual way, that is, without a definite system or a definite time for meditation. We cannot lead an adolescent to a precise or scientific habit of meditation, be-

cause the adolescent does nothing scientifically. But we can, in the normal course of the academic life, direct and inspire a boy's mental attitude so as to lead him to think spontaneously according to the spirit of faith."

### *Through the Mysteries of the Rosary*

Brother Louis of M. B. brought out another simple technique. "Ordinarily," he said, "boys do not know the meaning of the word *meditation* when they read it in their religion book. Then it is necessary to tell them exactly what it implies and also to point out just how it differs from vocal prayer. I have found that a good way to introduce boys to a method of making mental prayer is to use the mysteries of the rosary. Maryhurst<sup>1</sup> prints a handy booklet that contains very brief, one-line thoughts on the mysteries of the rosary. The boys are told to reflect on one of these thoughts during the time it takes to say a Hail Mary. Boys find this very simple and easy. I insist that every rosary they say be not merely a recitation of Our Fathers and Hail Marys, but a form of meditation.

"At the time of the students' retreat, I find that the boys are interested in listening to a meditation that I read aloud to them; then I permit them to make their own reflections for about fifteen minutes.

"Occasionally I have given as an assignment in religion the composition of a meditation, and I have found that the majority of the students hand in excellent meditations. Of course, before I give the assignment, I have read samples of meditations to the class, and they catch on rapidly.

"During Lent I find that the students can make meditation without difficulty on the fourteen stations of the Way of the Cross; some meditate on the Passion, or on the Holy Eucharist.

"Some parts of the religion text that we use here in third high can be put to profitable use for meditation. Frequently I point out to the class what parts can so be used, and also just how they can be used, and what reflections can be made

<sup>1</sup> Maryhurst Press (Kirkwood, Mo.).

upon them. I know that in many instances the boys follow these suggestions and make frequent meditations as a result."

### *A Casual Test*

"To draw examples just from this year's experience . . .," began Brother John of M. "When leaving class in the evenings I always make it a point to drop into the chapel, which opens on the middle of the main corridor. Usually there will be a few boys walking with me. When we reach the chapel door I always invite them to stop in with me. Then, when we leave the chapel, I usually ask them if they really prayed while there. Frequently they will tell me, 'Well, Brother, I really didn't say any regular prayers, I just talked . . .' which, of course, is the best kind of prayer. I then make some kind of remark to that effect, and take up the conversation where we left off before the visit.

"This year, too, the school sponsored a mental prayer contest. Each student was to write a short meditation. This gave an excellent opportunity to give the boys some ideas on meditation and meditation methods. Some of the entries showed that the lesson was well learned and tried."

### *The Liturgical Method*

Brother Robert of K. developed his answer at some length. "It seems to me that meditation and contemplation are not only *not* impossible to layfolk, but are the natural products of the Church's liturgy in which the faithful necessarily participate. The rich liturgy of the Church brings before them regularly and systematically the example and teaching of our Lord, and the beautiful example of all the virtues in the lives of the saints. The great doctrine of the Mystical Body of Christ is most clearly perceived and most easily becomes a practical force in our lives through participation in the liturgy.

"The most natural and the most perfect 'system' (if we must use the word) of meditation lies at hand in the liturgy of the Church. No formal instruction in method is necessary to use this, the Church's own method and school of meditation

and contemplation. There remains only the problem of teaching laymen to appreciate, to love, and to *use* the liturgy. And there you have meditation and contemplation for layfolk.

"This is possible for boys, too. Anyone who is human can appreciate and enjoy and use the liturgy, for in its appeal the liturgy is essentially human. And who are more 'human' than boys?

"Now, that is all true, and sounds good on paper. But what have we done and what have we accomplished with boys? . . . Here at K. one has only to second the inspiring efforts, words, and methods of Father W. This I have done by frequent remarks, talks, and whole classes devoted to encouraging attendance and participation in Mass, reception of Holy Communion, assistance at daily Mass in Lent and May, use of the Missal, coöperation in parish devotions, studying the meaning of Holy Week, etc. In addition to this I have made a few special efforts. For the last two years I have always begun religion class with the Collect of the day's Mass as opening prayer. This prayer was preceded by a few reflections to bring the lesson or petition down to the boys' level. One year I used to devote every Friday religion class to a detailed commentary on the next Sunday's Proper, so that the boys could recall and reflect on these considerations at the Sunday Mass."

#### *In the Catholic Action Cell*

"Perhaps I should not speak of the work of meditation with my small boys," said Brother Anthony of L. "There were, however, a few occasions when I think we did something to approach it.

"It was on Holy Thursday that a few of the boys came here for adoration periods. We recited the Rosary together. At the beginning of each mystery I read to them the meditations suggested in our Formulary. Most of the lads were attentive during the reading, and continued their attention during the recitation of the Aves.

"I believe we approached the direct work of meditation more closely in the little practice of reflection and examen

which we conducted daily as part of the work of our Catholic Action Cell. The meditation part consisted particularly in the setting (first prelude), fixing our attention on the crucifix or statue of the Blessed Virgin."

### *Even for Non-Catholics*

"Last year I had the fourth grade. Most of the boys were rather young, to be sure, but I do not think that this circumstance hampered our efforts. I merely told the lads that when they made a visit to the Blessed Sacrament at recess, they did not need to say any set prayers. All they had to do was to tell Our Lord whatever happened to be on their minds, just as they would tell their best friend. Most of the boys told me that that was the way they did it, so I judged that mental prayer was not out of their range.

"Some of my non-Catholic boys told me that the only set prayer they had was the Our Father, but that they were taught to make their own prayers. Once I had the boys write a prayer in their own words. Some of them were certainly sincere and I felt sure that if the boys said such prayers they were really making meditation." This answer came from Brother Thomas of V.

### *In Sodality Papers and Meetings*

Is it possible for boys to make meditation? "In the majority of cases it is not possible," thought Brother Paul of S. A., "but usually there are a few more gifted boys who are so inclined and capable. All that such lads need is the guidance and direction of their teacher or sodality moderator. It has been tried by others, and I have tried it myself—during sodality meetings—to read portions of a meditation or prayer and then to let the boys reflect for some moments. Observing them, I must admit that most did very little, but you could tell that a few were seriously contemplating.

"That was several years ago. I have not tried it in a meeting for the past few years. However I am sending you a number of samples of our sodality paper of last year and this

year. A perusal of some of the articles will, I think, convince you that the boys are capable of meditating and contemplating, and have actually done so.

"I have watched certain individual students in the chapel and during Mass and I feel sure that they were making a perfect meditation. Perhaps, if you told them that, they would look surprised. As I said before, these individuals are rather rare."

### *Mixed Mental Prayer*

"The simplest approach, as far as I have tried," explained Brother Warner of C., "is to insist on meditation as a conversation or chat with Our Lord, bringing in the Blessed Virgin and St. Joseph frequently. It is quite easy for boys to understand how they can just talk with Our Lord over the things that are of interest to them, things that they have done during the day, or that they plan to do the following day. It is not difficult to convince them that Our Lord is interested in anything that interests them—that He, too, was a boy of their age, and understands perfectly their problems, their joys, their disappointments. After sufficient instruction on the Blessed Mother, boys are likewise able to reflect that Mary, who is truly their mother, is eager to hear them talk over their interests with her, somewhat as their own earthly mothers are interested in them.

"There is another approach which is not at all difficult for boys to master. This is what is called mixed mental prayer. Boys can be shown in class by sample meditations just how it is possible to take some spiritual reading or prayer and to think about it, talk it over with Our Lord, delving into the meaning of each phrase.

"Before introducing these methods, something must be told them, in a simple way, about the presence of God, and how they are first to put themselves into a frame of mind in which they are aware of that presence. Then short acts of faith, confidence, humility, sorrow, and union with Mary can be given to them.



"Nor must the resolution, or promise to Our Lord, be overlooked, for the boys readily respond to this suggestion after they have been incited to better themselves and to become more like the Boy Jesus. This, of course, comes only after having shown them in class how the Boy Jesus is their model."

### *A General Impression*

And so the contribution of suggestions could go on and on. Let Brother Victor's opinion serve as a conclusion. "In general," he states, appreciating his experience at St. M's, "many boys make mental prayer without knowing it. They receive this happy surprise when one explains to them that meditation is speaking to God from one's heart and will, in one's own words.

"However, the practice of meditation, as such—the consideration of events and virtues—boys find hard to do of themselves. The greatest obstacle against this practice is the difficulty of mustering up enough courage to go to church and try it. When making considerations with them, as a group in class, one is surprised to observe what fine ideas and considerations really occur to boys. This is manifest by the questions they ask."

No need to draw out an extended conclusion. The religious teachers who have read through these paragraphs thus far, could have found suggestions, encouragement, and consolation in their God-given task and privilege of forming Jesus Christ in souls.



## CHARACTER FORMING IN TEACHING RELIGION TO PUBLIC SCHOOL PUPILS

By SISTER MARY ANTHONY WAGNER, O.S.B.

*Convent of St. Benedict, St. Joseph, Minnesota*

The fall of 1938 marked the opening of a confraternity school in Farmington, Minnesota, by the pastor of St. Michael's Parish, under the auspices of the Archbishop of St. Paul, the Most Rev. J. G. Murray. The Catholic children—numbering about two hundred, one-third of the enrollment of the Farmington Public School—were to be secured for religious instruction from the public school during the three-hour release period permitted by Minnesota state law.

By special arrangement with the superintendent of the public school, a rotating schedule was arranged, according to which the high school and grade children were secured in eight different groups at specifically scheduled times, each three hours a week. Since the public school authorities regarded the religious education of the child the *right* as well as the *duty* of every parent, each child's attendance at his specific class for religious instructions was automatically considered compulsory, unless the school received a written statement from the parents expressing a contrary wish. These children are taught by the ministers of the denominational churches and by the priest and three Benedictine Sisters at the Catholic church. The Sisters augmented their ordinary professional training with special preparation, by taking additional religion courses and by studying the material supplied for schools of this type by the Confraternity of Christian Doctrine.

### *Securing Equipment and Working Out Schedule*

At Farmington, temporarily satisfactory classrooms and equipment were obtained by furnishing a basement room in the church and use of the church sacristy, each with a set of 25 desks, a blackboard, charts, visual aid material, including a projector, and sets of catechisms and texts suitable for the

various grades. The curricula were worked out coöperatively by the pastor and the Sisters. The schedule was arranged with the public school authorities. During the first year of 1938-39, the children were permitted to attend religious instruction during periods according to the times during which they were free from classes at school. This, however, proved rather unsatisfactory, due to the irregular and unequal groupings. For the following years the superintendent worked out a rotating schedule, through which it was arranged that each group of children would be released from school at a different hour each successive Monday, Wednesday, and Friday. In this way, during the space of a six-week period, each child would be absent, according to schedule, from two hours of class work in each of his academic courses. The only exceptions to this arrangement were in the cases of the first and second grades, the former being instructed for two fifteen-minute periods each day and the latter for a half-hour period each day after their dismissal from the public school. In order to facilitate the checking of attendance and the planning of class work, each teacher at the public school and at the Confraternity school received a complete schedule at the beginning of the school year. Any inconvenience to the school teachers which arose was more than repaid by their own belief in the necessity of religious instruction for their pupils. They realized that the product of the public school was not completely formed without it.

### *Supreme Spirit of Coöperation*

There was likewise a supreme spirit of coöperation in checking the attendance and thus avoiding possible disciplinary problems. As St. Michael's Church was only a block from the Farmington Public School, a period of ten minutes was considered sufficient for dismissal and passage of classes. As the Sisters took special care to check the time each morning with the signal clock in the public school, it was possible to adhere exactly to the time of dismissal and commencement of classes; and a record of tardiness and absenteeism was sent at the close of each day to the public school office. In this

way any loitering and truancy were eliminated by a common understanding between public school authorities and the Sisters.

The key to pupil-teacher relationships was aptly expressed by a public school teacher who said: "Sisters, don't make the public school child feel like a stepchild! He loves his school and all it is doing for him." With such incentives in mind, the teachers of the Confraternity school felt it essential to welcome these children with a warmth and eagerness of Christian zeal. It was possible for the pastor and Sisters to show a deep interest in the children's classes and activities at school. Concretely, this was done by lending an attentive ear to their enthusiastic reports of school activities, by approving of them when no sacrifice of principle was involved, by disapproving of them when it was essential to root out errors and to restore the proper order of values, by occasionally visiting the various classes at the public school while in session, and by attending such activities as plays, operettas, and concerts. In this way I believe, the proper evaluation of things natural and supernatural is taught indirectly to the child; for from the first-grader to the senior in high school each child is proud to point out his Sister to non-Catholic friends at school.

#### ***Teachers' Reciprocal Interest Helps Pupils***

The fact that the child's religious teacher—who represents to him the supernatural truths—shows a wholesome interest in his secular activities helps him to form an integrated viewpoint of the components of his normal life activities. Reciprocally, the public school teachers, principal, and superintendent showed a similar interest by an occasional visit to the religion classes and to the plays or musical recitals presented by the Catholic children. I think that this example of cooperation on the part of both staffs of teachers was indicative to the children of the fact that religion plays, at least, an important rôle in our lives.

Any disciplinary problems which arose during the periods of religious instruction were controlled solely by the teacher in

charge. Her authority was enforced by a mutual understanding of coöperation between parents and teachers, since the parents received at various intervals through the mail written reports of the interest and progress shown by their child in his religion instruction.

The purpose of this paper is not to consider the circumstances and precautions under which episcopal sanction can be given to Catholic children attending non-Catholic schools; neither is it to classify the writer as among those "whose ideal of the Catholic school seems to be a public school in which catechism is occasionally taught."<sup>1</sup> It is admitted that "such a school. . . cannot exist in practice; it is bound to become irreligious."<sup>2</sup> In fact, "any training which neglects or repudiates the feeling and the spirit of the Christian religion is a crime of high treason against Him who is King of Kings."<sup>3</sup> Therefore, "there is no nobler ambition than to unfurl the standards of our divine King and let them take the wind in the sight of men who have enrolled themselves under false colors."<sup>4</sup> Our public school system sends its students out on the stage of life dimly illumined by the footlights of materialistic philosophy, thus producing confusion as regards all the entrances and exits and even the nature of the characters and their rôle in the drama. Catholic teachers, however, are in a position to build these children into men and women of Christian character by providing them with the means and truths of Christian living.

### *First Need Is Enlightenment with Truth*

If we are to lead others to "a dynamic organization of life according to and dominated by principles,"<sup>5</sup> we must first enlighten them with the truth—the standard of all thoughts.

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<sup>1</sup> G. Stuart Hogan, *Underprivileged Children of the Public Schools* (America Press, New York), pp. 3, 4.

<sup>2</sup> Pope Pius XI, Encyclical on Christian Education of Youth.

<sup>3</sup> Pope Pius XII, Encyclical *Summi Pontificatus*.

<sup>4</sup> *Ibid.*

<sup>5</sup> B. Morrison, S.J., *Character Formation in College* (The Bruce Publishing Co., Milwaukee, 1938), p. 3.

Since it is psychologically sound that ideas incline one to acts and acts fashion characters, the mind with its fund of ideas is the initial raw material out of which character results. Therefore, we must preserve for youth a "pure and unstained faith in God,"<sup>6</sup> their eternal destiny, for we "must meet youth with ideals not good enough for today or tomorrow, but good enough forever,"<sup>7</sup> for "every Christian child or youth has a strict right to instruction in harmony with the teachings of the Church, the pillar and ground of truth."<sup>8</sup>

Closely allied with this truth concerning God are those of man's supernatural destiny and of morality, because "it is on faith in God, preserved pure and stainless, that man's morality is based."<sup>9</sup> For Pius XI said concerning the observation of the ten Commandments: "It is for everyone an unrivaled school of personal discipline, moral education, and formation of character. To let forces of moral formation of such efficacy lie fallow, or to exclude them positively from public education, would spell religious underfeeding of a nation."<sup>10</sup> This truth is borne out in fact by what is said of the Americans who "were once a religious people," for "after seventy years of education without God, almost two-thirds of the American people have no affiliation of any kind with any religious creed."<sup>11</sup> Likewise, paradoxically "it is interesting to note that a graduate of a modern public school or secular college could not write the Declaration of Independence from knowledge received as part of his school education, for all knowledge of God and man's relations to God are excluded from the curricula."<sup>12</sup>

### *Need of Teaching Self-Control*

Before we can influence the young to achieve their destiny

<sup>6</sup> Pope Pius XI, Encyclical *Mit brennender Sorge*, on the position of the Church in Germany.

<sup>7</sup> Sr. M. Madaleva, *Addressed to Youth* (St. Anthony's Guild Press, Paterson, N. J., 1944), p. 23.

<sup>8</sup> Pope Pius XI, Encyclical on Christian Education of Youth.

<sup>9</sup> Pope Pius XI, *Mit brennender Sorge*.

<sup>10</sup> *Ibid.*

<sup>11</sup> Paul L. Blakely, S.J., *May an American Oppose the Public School?* (America Press, New York, N. Y., 1937), p. 17.

<sup>12</sup> G. S. Hogan, *op.cit.*, p. 7.

however, we must teach them to coöperate with the very laws of their own human nature, in order to attain that efficiency of self-control, that essential element of character formation, known as *constitutional control*. Youth must realize that theirs is a wounded nature and that the soul animating the body governs it not according to its free will but only in so far as the laws of the universe permit; and we who are instructing youth must be aware of the fact that the raw material for character formation "is clay with an inner resilience, alive with a bent of its own."<sup>13</sup> But how shall we make youth conscious of its needs and coöperative with the natural and supernatural means at their disposal? How are we to make this appeal, for "he who can inspire holds youth in the hollow of his hand"?<sup>14</sup> Our answer is: Make the objective value subjective, or to use the refrain throughout Father Morrison's book on character formation, give them "clear ideas and reasons why."<sup>15</sup> Youth must not only know what is to be accomplished, they must know the why and the how in order to put forth effort economically.

Where we can instil a lasting motive there will be a permanent inclination of the will. "Therefore, moral training must take into account the rôle of motives in moving the will to action and the formation or training of conscience."<sup>16</sup> We must present youth with a glowing ideal and with the practical means of keeping it in focus and of attaining it: the workableness of resolutions and the reasonableness and appreciation of rules.

### *An Ideal Provided*

The omnipotent Creator has supplied us with an Ideal in accord with the very cravings of our nature, for the Word made flesh has become the Supreme Exemplar, of whom St. John said (1, 14): "(and we saw His glory, the glory as it were of

<sup>13</sup> Wm. Ernest Hocking, "What Man Has Made of Man" in *Fortune*, (Feb., 1942), pp. 91, ff.

<sup>14</sup> J. G. Kempf, *Helping Youth to Grow* (The Bruce Publishing Co., Milwaukee, 1941), p. 79.

<sup>15</sup> B. Morrison, S.J., *op. cit.*, p. 49.

<sup>16</sup> J. G. Kempf, *op. cit.*, p. 46.

the only begotten of the Father), full of grace and truth"; so much so that "success or failure depends on whether we capitalize the potent charm and irresistible appeal of the life of Christ, or not";<sup>17</sup> and as Pius XII said men "must be brought back, . . . formed anew, to the holy pattern and spirit of Jesus Christ."<sup>18</sup> In the pages of the Apocalypse we can unfold to youths of all ages and interests a concrete model whose charm, nobility, and beauty of personality cannot help but be a challenging appeal to youth. Thus, "from the tenderest years of childhood we are to lead our pupils to build from within the temple of mind and heart in His name and for His sake."<sup>19</sup> Pius XII points out in his Encyclical to America that an educational system ignoring Christ's Person "can only develop lamentable consequences for your people, as far as the training of mind and character is concerned,"<sup>20</sup> previous to which he stated that God is reached "not by any movement through material space, but with Christ for guide, by the full possession of unfeigned faith, by the purity and self-discipline that come from a true will, by a holiness of life, by winning and using that real liberty, whose hallowed principles are marked out for us in the Gospel."<sup>21</sup>

Youth must be candidly and clearly forewarned of the need and appreciation for Christ, their concrete model of the Son of God, whom they as adopted sons of God are to imitate. They must warmly and enthusiastically be led to be athirst for and appreciative of the supernatural means at their disposal: the Sacrament of Baptism, which gives them the claim to Christ as their Exemplar; the Sacrament of Penance—that opportunity to halt and view themselves humbly in comparison with the sinless and strong Christ; for, as Pius XII says in His Encyclical on the Mystical Body, by frequent confession "genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are

<sup>17</sup> John T. McMahon, *Building Character from Within* (The Bruce Publishing Co., Milwaukee, 1940), p. 53.

<sup>18</sup> Pope Pius XII, Encyclical *Sertum Laetitiae*.

<sup>19</sup> John T. McMahon, *op. cit.*, p. 53.

<sup>20</sup> Pope Pius XII, Encyclical *Sertum Laetitiae*.

<sup>21</sup> *Ibid.*



countered, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the sacrament itself";<sup>22</sup> and the Sacrifice and Sacrament of the Holy Eucharist, in which there is accomplished the closest union between ideal and aspirant, of which the "purpose is to. . .change, transmute man in the whole breadth of his life, in the whole depth of his being; to exalt, transfigure him. His will to sacrifice and his heart are to be filled with the Heart of God, so that in the place of his own, God's will rules within him."<sup>23</sup>

### *Keeping the Ideal in Focus*

What more practical and concrete method of keeping their Ideal in focus can we offer to youth than this daily offering of their ascetical efforts in union with Christ at the Holy Sacrifice! Then, there is that rich treasure of liturgical prayer, which cannot fail to illumine the mind and warm the heart in that constant daily striving so essential to our human nature. Throughout the liturgical year that film of Christ's life on earth is unreeled before our minds alert with truth and our wills malleable by grace; Holy Mother Church puts on the lips and in the hearts of her children that constant, recurring theme, coming in the Collect of the second Mass of Christmas: "grant. . .that we, who are bathed in the new light of Thy Word made flesh, may show forth in our actions that which by faith shineth in our minds."

Then there is that cycle of the saints in the church year, which points out to us how our fellow human beings have made use of the very means at our disposal to achieve their likeness to Christ. Closely allied to this active participation in and appreciation of the Church's liturgy is that art of mental prayer, with which we must not fail to equip our developing soldiers of Christ, for it is through mental prayer that our knowledge of truths is made dynamic and that our motives of striving are kept alive.

<sup>22</sup> Pope Pius XII, Encyclical on the Mystical Body of Christ.

<sup>23</sup> Linus Bopp, *Liturgical Education* (The Bruce Publishing Co., Milwaukee, 1937), p. 16.



We who are privileged to work with "children whose innocence is so easily exposed to danger these days and whose little hearts are as wax to be moulded,"<sup>24</sup> can do no better than follow the example of Pius XI, who said in writing to the Church in Germany: "We have weighed every word of this letter in the balance of truth and love."<sup>25</sup> Thus, if we can teach our students to see God as well as good in everything which is eclipsed particularly by the materialistic philosophy which penetrates the teaching of the public school system; if we can have them see and appreciate God's wisdom and providence in contrast to the secular view of life; if we can induce them to experience the moral beauty and liberty of abiding by God's laws of nature as against the license of unprincipled actions; and finally, if we have led them to develop strong habits by which they make use of both the natural and supernatural means at their disposal—we shall have done much to forewarn and forearm them against the seductions and errors of the world. We shall then have done much toward bringing forth the product of Christian education: "the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."<sup>26</sup>

### *Spiritual Needs of Public School Children*

Particularly do these products of our public school system need the sieve of truth through which to strain their secular learning. Particularly do they need that strength of divine grace to steel their wills against the effects of having been trained in a naturalistic philosophy. They need that love of supernatural values to warm the coldness of indifferentism which they are bound to imbibe. They need that character of Christ indelibly imprinted upon their minds, according to

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<sup>24</sup> Pope Pius XII, Encyclical on the Mystical Body of Christ.

<sup>25</sup> Pope Pius XI, *Mit brennender Sorge*.

<sup>26</sup> Pope Pius XI, on Christian Education of Youth.

which they will be able to outline their actions with firm, constant, persevering principles.

While we are guiding these youths with such methods as are in accord with their nature, we cannot help but be aware of the workings of the Master Artist in these living temples. I have been motivated by such remarks as: "Gee, Sister! Do you know what I want? I wanna see God!" from a little first grade boy; or "Sister, could I talk to you about religious vocations? Ever since Forty Hours' I've been wondering. . ." from an eighth grade girl attending the public school. This all seems very simple if we remember the truth that "nature alone and God alone will not do the work. God does not coddle men; He expects them to till their own gardens—to use the means He has given them. . ."<sup>27</sup>

In conclusion, I should like to quote from the *Bright Arrow Lost*, a poem written in memory of a teacher who has led me with throngs of other youths setting our journey on life's way to a song:

She showed me straight lines,  
And buried coals,  
And God alike in clover chains  
And souls.

She was quicksilver—bright,  
Shining—bells ringing, a neon light,  
A singing wire  
Alive with sparks  
To light a fire in us.<sup>28</sup>

<sup>27</sup> John T. McMahon, *op. cit.*, p. 73.

<sup>28</sup> Loretta Matchinsky, in *St. Benedict's Quarterly* (winter, 1944), p. 2

# CATECHISM IN COLONIAL HISPANIC AMERICA<sup>1</sup>

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## Part I. Program and Results 1. Introduction

It might be considered a substantial contribution to Pan-Americanism and to the good neighbor policy, if an understanding and enterprising publisher were to print, under able editorship, the catechisms which the missionaries composed or translated for the instruction and Christian education of their Indian neophytes.

During the last fifteen years, American Catholics have felt deeply the need of a catechism text adapted to their present needs. A retrospective glance at the successful adaptation methods of the early American missionaries may guide our groping efforts for better contents and methods. This is philosophy and psychology in action. The missionaries of Canada, Brazil, and Spanish America were so successful, and implanted the faith so deep in the heart of their converts, that they have been adamant to high-pressure Protestant proselytizing. The history of the Hispanic-American missions is deeply ingrained into the economic and political life of the several districts. Thus, in Brazil the early political and missionary divisions went by the name of *catequese* and the epic of the nation is but the history of the noble deeds of Jesuits.<sup>2</sup>

Much of the correspondence between America, Spain, and Portugal referred directly or indirectly to the catechizing of the aboriginal races. Such was the lasting influence of the Franciscans on the minds and souls of their converts that today's anthropologist and historian, when they come in direct contact, and gain the confidence of their descendants, discover that they are imbued by the characteristically Franciscan virtues of childlike faith, humility, resignation, love of

<sup>1</sup> This article and the following entitled, "Catechetical Methods in Colonial Hispanic America," are based on the series of original documents published by Joaquín García Icazbalceta under the title of *Nueva Colección de Documentos para la Historia de México—Volume II, Codice Franciscano—siglo XVI*, pp. 33-61; 62-134; *passim*.

<sup>2</sup> Mario Sette, *Historia do Brasil*, pp. 55, 137-148.

poverty, penance, prayer, absolute trust in divine providence, and a tender and filial devotion to Mary. The heroic examples and the solid instructions of the early missionaries have rendered the Indian proof against the cold winds of paganism, communism, and Protestantism, which have blown in vain over Central and South America. This spirit of Christian loyalty is well illustrated by the following anecdote reported to the writer by a missionary working among the Yaqui Indians of Northwest Mexico.

After a year of absence, the missionary on revisiting a group of Indian families whom he had then instructed and baptized, urged them to confess the mortal sins which they had committed during the intervening year. This suggestion of disloyalty rendered the newly baptized Christians indignant; they could not conceive that after swearing allegiance to God, any one could ever betray Him by sin.

## *II. The Catechism Contents*

The deep and lasting results of the missionaries of Hispanic-America are mostly due to their heroic sanctity, their spirit of sacrifice, their unbounded zeal, and their thorough preparation; but we should not leave out of consideration their genuine knowledge of the language and of the psychology of their neophytes. The many catechisms which they composed were written in the idiom of the Indians, and adapted to their mental preparation and psychological make-up. The missionaries selected from the body of Christian truths those that were most needed, and more directly applicable to the conditions of their students. These great, practical theologians and psychologists pointed out to us the way we must follow in adapting religious teaching to our naturalistic world.

Many of the catechisms composed in Spanish, Portuguese or Indian, and referred to in contemporary writings, have been lost; a few, however, can be recovered by diligent and intelligent research. We shall limit this article to a consideration of the Catechism of the Franciscan Fray Alonso de Molina.

This author, an expert in Mexican language, composed his

catechism both in the Mexican and Spanish languages. The two texts were printed on corresponding halves of a page.

According to the custom of the times the title was a long, descriptive paragraph, as follows:

"A short catechism of Christian doctrine, translated into the Mexican language by Fray Alonso de Molina of the Minorite Order of St. Francis. This book was examined by the Reverend Joan Gonzalez, canon of the Cathedral Church of Mexico City; it was approved by the Most Reverend Don Fraý Juan of Zumarraga, bishop of the same city of Mexico; it was printed by his order on June 20, 1546."

The text that follows this long informational title may be divided into two general parts: (1), practical and (2), doctrinal. The author, as a good, practical theologian, knew that the grace of faith is a gift freely given by God to prayer; hence, he first requested his neophytes to memorize and recite the following prayers: (a), the sign of the cross, (b), the Apostles' Creed, (c), the Our Father, (d), the Hail Mary, and (e), the Hail Holy Queen.

Then, in an introductory note, the catechist was given an outline of the essentials of the course. He was warned that his catechumens should be thoroughly instructed and drilled in the following: (a), the articles of faith as contained in the Apostles' Creed; (b), the commandments of God and of the Church; (c), the sources of grace, the sacraments; (d), the doctrine of sin, both mortal and venial, and the means of obtaining pardon for them; (e), the essential virtues, both theological and moral; (f), the spiritual and corporal works of mercy; (g), the gifts of the Holy Ghost; (h), the powers of the soul; (i), the qualities of the glorified bodies; and (j), the duties of a Christian.

#### *Development of Outline for Catechumens*

Next, with perfect logic, the author developed the preceding outline for the use of the catechumens, as follows:

- (a) Summary exposition of the Apostles' Creed.

(b) Summary exposition of the Commandments of God and of the Church.

(c) The Sacraments.

(d) A short treatise on venial sin, and the nine sacramentals that should be used for their remission.

(e) A short treatise on mortal sin, contrition, and confession.

(f) A list of the seven deadly sins and the seven opposite virtues.

The following sections are intended for the formation of the perfect Christian:

(a) Treatise on the theological and cardinal virtues.

(b) The corporal and spiritual works of mercy.

(c) The seven gifts of the Holy Ghost.

(d) The list of the external and internal senses, that the Christian may regulate them and consecrate them to God.

(e) The list of the enemies of the soul's salvation.

(f) The benefits which accrue to the Christian who climbs the ladder of holiness.

(g) The eight evangelical beatitudes.

(h) The qualities of the glorified bodies.

In the last part of the textbook, the catechist instructed his neophyte on: (a) the practice of receiving the Sacraments of Baptism and Confession, (b) the habit of prayer before and after meals.

In a concluding note the author, or the editor of the text, expressed the earnest desire that:

(a) This text be used throughout Mexico.

(b) That it be used only by catechumens who could read.

(c) That it be adapted to the needs of other neophytes.

(d) That, to prevent the neglect of adults, they be questioned on the essentials of religion before administration of the sacraments.

What impresses us in studying this text is its practicability and its adaptation to the needs and conditions of those for whom it was composed.

## TEACHING THE MYSTICAL BODY IN PRIMARY GRADES

By SISTER MARY JUSTINE, O.S.F.

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Is your classroom an active, expanding cell of the mystical body of Christ? Is it alive and alert, in perfect trim for fruitful functioning? It will be, if you are an energizing, vibrant nucleus radiating Christ-life to every youngster in your charge.

A question arises as to whether it is advisable or even practical to introduce the doctrine of the mystical body to very young children. Should it not rather be put off until the child has reached greater maturity, and will be able to understand its significance more fully? If we realize that the mystical body is infinitely more than a well-turned figure of speech, we shall be eager to make Catholics aware of their part in the God-life of sanctifying grace at an early age. If we expect a boy to be a good reader in college we give him the rudiments of reading in the primary grades. If we expect him to become an able mathematician, we give him an early start at numbers. Are we to expect our Catholic men and women to be active members under the Christhead, if we do not begin building an intelligent and practical understanding of this doctrine from babyhood?

### *Teaching That All Are God's Children*

Obviously, the whole teaching of the Church on the mystical body of Christ cannot be presented to children who have barely reached the age of reason. As in other subjects, the first lessons in religion must be simple and concrete. In teaching the Our Father one has an excellent opportunity to bring out the fact that every little boy or girl in the room is God's own child, because He is his or her Creator. An interesting project in connection with this might be worked out in a bulletin board display centered around a picture of God the Father or of the Sacred Heart, with the inscription "Our Father," or a similar motto. Each child might bring a pic-

ture of himself to be mounted and placed on the board or, if that is inconvenient, symbols cut from bright paper on which the children had lettered their names might be used instead. Children are quick to follow a line of thought, and they will soon come to the conclusion that since all persons were made by God, some interrelation must exist among all men.

After I had introduced the program of "God's family" to my second and third graders, it was almost amusing to see the solicitous-brother attitude which some of the boys assumed towards the girls. I found that more tolerant feelings existed among the boys, also. Two boys in particular seemed to have declared open war on each other, for neither gave the other any peace, in school or out of it. If Billy and Frank were together on any account, there was sure to be trouble. When the battle was at its height we started the Our Father bulletin board. I asked Billy to stay after school one night, and Frank the next, to help me arrange the pictures. After explaining the meaning of the bulletin board to each, I let them tell the class about it in religion period the next day. Before they knew it, they were championing the cause of brotherhood in Christ, and somehow they felt that it was their duty to show the other children that it was a workable system.

Another bulletin board was started soon afterwards to expand the idea of God's family to world dimensions. A picture of the Blessed Trinity was used as the center this time, with bright yellow rays, representing grace, radiating from it to different points on the board. The children brought pictures of people of different countries, and these were placed at the end of the grace rays. There were cut-outs from mission periodicals, movie magazines, daily newspapers, and style sheets, and every picture that could possibly be used was tacked up. The result was a realistic, if not artistic, display of the universality of the Church.

#### ***Impressing God's Love for Mankind on Children***

It will make the children feel closer to Our Lord, and closer to each other, if they are taught that membership in God's



Family is not determined by fine clothes, white skin, or by having a daddy who can give them pennies to spend, but rather by the very fact that God wants all, rich and poor alike, to be His own little boys and girls and has given them the grace to belong to His Church. The story of God's love for mankind can be made more beautiful and attractive than the most wonderful fairy story, because it is true, and it touches the life of each individual child. When we talked about it in religion class, the children wanted to know: "What about people who commit big sins? And how can those who never heard about God belong to His family?" This provided a fine opportunity for telling the story of the Good Shepherd. I brought out a large picture of Christ watching over His sheep, explaining to the children that Christ is the Shepherd, and we are His sheep. "As long as we go where He leads us, and do as He says, we are safe from all danger. But when we disobey Him and run off by ourselves, we get into trouble." Then I showed them pictures of Christ rescuing some sheep from rocky cliffs and thorny bushes. "These are the little lambs who did not obey, and see what happened to them? But they knew that if they called on Jesus He would come and take them home again. When we commit sins we run away from God, but if we are really sorry and ask Him to help us, He will come and forgive us. He does this through the Sacrament of Penance. Here is a picture of Jesus carrying home a little lamb who was lost. Many little sheep who get lost never find their way home again because they do not call for the shepherd. The people who commit big sins cannot be saved by Our Lord unless they are sorry and promise to try to do better. Then Jesus forgives them through His priest when they go to confession. And there are many sheep who do not even know that Jesus wants them to belong to His family. Christ wants every one of us to help His missionaries to bring these poor lost sheep into His fold, the Church. How do you suppose we can help save souls for Jesus?"

This provoked quite a lengthy discussion, out of which grew several mission enterprises. Children feel quick sympathy for

abandoned Chinese babies, and uninstructed head-hunters. If we introduce these people as potential brothers-in-Christ, we shall add new zest and meaning to mite boxes, stamp collecting, and above all, to the frequent ejaculations said for the missions.

### *Making Soul-Saving Vital*

We can make this business of soul-saving of vital concern to each child, by letting the mystical body theme run through all our classes. Naturally, the religion period will teem with it; almost every page of the catechism will suggest some new and pertinent application of this subject. The units on prayer, grace, and the sacraments, especially baptism and Holy Eucharist, can be made more interesting if linked up with this concept. In preparing children for their first Holy Communion, we often forget to bring out the fact that in receiving the Body and Blood of Christ they will not only be united with Him, but also with each other. As Monsignor Fulton J. Sheen so aptly says, "When the Catholic in New York receives Communion, he is more one with his brother, the Catholic convert in Africa, then he is one with his fellow countryman and best friend who has never received Christ into his soul."<sup>1</sup>

Even this simple analysis of our part and fellowship in the mystical body of Christ cannot, of course, be presented to the little ones in one or two catechism classes. It will take careful planning and constant application to give the children some idea of our oneness in Christ, and at the same time to avoid giving them wrong ideas and false impressions. The real development and practice will take place in the ordinary everyday experiences of the child in the classroom, on the playground, and in his own home. The sharing of school equipment, toys, and other articles intended for general use will become second nature to children who are trained to think of others as belonging to God's family. Ordinary acts of politeness, such as opening doors for others, expressing thanks for favors, or offering to help those in need, will gradually take on

<sup>1</sup> *The Mystical Body of Christ* (Sheed and Ward, 1935), p. 268.

the character of Christian charity. It is still true that grace builds on nature, and in our enthusiasm to make little saints of our charges, we must not forget the development of the natural virtues as counterparts and foundations of the supernatural.

### *Much Helpful Material Available*

Much excellent material is available to make the religion class colorful and up-to-the-minute, so that Christ can become an active, living Personage in the lives of our students. Other subjects can also be correlated with the study of the mystical body in order to make it carry over into the children's daily life. Many stories in our reading texts show Catholic principles in action, and these can be dramatized in the language period to stamp the impression on young minds. The library has already been proved an invaluable asset to character formation and the establishment of sound social and moral habits. After having studied the relationship of the various parts of the body in health class, one can show that a similar interdependence exists among the members of Christ's mystical body in the spiritual order. Using the analogy of St. Paul, one can illustrate how the various members of the body react when one part is in danger or has been injured.<sup>2</sup>

A special devotion was fostered to Mary, the Mother of Christ, and our mother. In May her altar never lacked flowers, but more than that, the children were urged to bring spiritual flowers to her shrine in behalf of the many people who do not know their heavenly mother. At the foot of her statue was a "May-box" for their offerings and sacrifices, some of which were quite revealing. One little boy wrote, "I gave my boat to my brother to play with when I wanted to play with it." Another said, "I visited Jesus in the church and prayed for the soldier boys." Others had visited sick friends, obeyed more promptly, saved moving picture money for the missions or attended Mass in honor of Mary, while one little lad thought

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<sup>2</sup> 1 Cor. 12, 12 ff.

he had brought quite a sacrifice because he "didn't get angry when I called my cat and she didn't come."

The study of the mystical body in primary grades is necessarily limited in scope, and will not, of course, produce immediate and lasting results. It is meant to be only a beginning and, like all beginnings, it must be continued and developed more fully through the succeeding years if it is to bear fruit. In St. Paul's Epistles we find the most simple, and yet the most profound treatment of this doctrine. Although he was addressing adults; many of his explanations and comparisons can be adopted for use in even the lower grades. His first epistle to the Corinthians gives a graphic description of the coöperation necessary to make the mystical body of Christ a perfectly related unit. Shall we relegate the teaching of this beautiful truth of our religion to maturity, when the give and take of brotherhood, and the trustful dependence of childhood have ceased to be actual, everyday experiences, and have become things of the past?

## THE SIXTH GRADE LEARNS THE MISSAL

By SISTER MARY JANE, O.S.B.

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A class of sixth grade children can learn the Missal; a class of sixth grade boys and girls can penetrate into the value of the Mass. It is possible for the religious teacher today to suffer the little ones to come unto Him through a medium which will help to keep them prayerful and intelligent children of God throughout their lives.

Dogmatically and unconditionally, we assert that the best way to offer Mass, to hear Mass, to go to Mass, is to pray the Mass. This is not private judgment. It is the conclusion that can be deduced from the words of two famous popes.

Saintly Pius X, famous for Eucharistic devotion, said: "You must not pray *at* Mass, but pray the Mass." In more recent years the late Pope Pius XI said, "It is most necessary that the faithful, not as outsiders, nor as dumb spectators, but as understanding truly, and as penetrated by the beauty of the liturgy should so assist at the sacred functions, that their voices alternate with those of the priest and choir."<sup>1</sup>

Drinkwater, in his book *The Givers*, has gone so far as to say, "The work of the Catholic Church in the world might be briefly described as getting people to come to Mass." It is true. We can define a good Catholic as "one who takes an active part in the Mass."<sup>2</sup>

An appreciation of the Supreme Sacrifice can come only from a thorough knowledge of its meaning. To take an active part in offering, consecrating, and receiving we must know the tremendous and sweet reality and significance of these functions. Knowledge of the rich, yet magnificently simple meaning of the Mass should start with the child in the first grade. If the child is old enough to go to Mass and is bound by the law of the Church to do so, he is not too young to know what the Mass is.

<sup>1</sup> Rev. Hugh Calkins, O.S.M., *It Is Your Mass Too*.

<sup>2</sup> *Ibid.*

### *Early Start Necessary*

If the Church is ever to realize her dream of "Mass for the masses," then the start should be made with the communicant, and not be postponed until the routine church-going habit has taken hold of the boy and girl. These victims of bad church manners are beyond what they consider the "sissy" prayer book age. This idea is only a defense reaction, of course, and a means of covering up an ignorant conception of active participation in the Mass. The misconception might be put in this light: An adolescent boy, observing smaller children jumping rope, considers himself far superior to such childish play. However, when the same boy discovers that jumping rope is one of the daily exercises of Joe Louis, the world's champion boxer, he suddenly changes his mind.

G. K. Chesterton humorously notes that certain good folk who make objection to the intricate detail of church ceremonial nevertheless observe and prescribe an exacting code for the social ceremonies of their "set." The ritual of a dinner party, for instance, is replete with ceremonious details in respect both to the sequence and the manner of consuming the viands, and in respect to the paraphernalia of glasses, knives, and forks, marvelous in the distinction of shapes, colors, sizes, and arrangement. Ignorance on the part of a guest concerning any minute part of this most intricate and perplexing ritual of eating stamps him at once as "not properly belonging."<sup>3</sup>

If there are definite rules and regulations to be carried out with regard to table etiquette, flag etiquette, and every kind of social manners, then certainly for Catholics church etiquette should assume the most prominent place. The Missal is our Emily Post for church manners. More than this, it supplies the spirit and energy each Catholic needs to make fruitful and energizing unto salvation those thirty minutes before the altar of God. It cannot be overemphasized that meaningful Mass attendance for the child means earnest and fruitful participation for the adult Christian.

<sup>3</sup> Rt. Rev. Msgr. H. T. Henry, LL.D., *Catholic Customs and Symbols* (Benziger Bros., Inc., New York).

Granted all this, how can Missal study be made a growing and gladsome part of the life of a grade school child? If allowance can be made for the use of a personal experiment, I should like to relate mine.

### Missal Study in Sixth Grade

Our Missal club for sixth graders came about quite normally. At the beginning of the school year we learned in English class to carry on class meetings in parliamentary style. The children became interested in these meetings and suggested a class club. After a short discussion, we decided to start a Missal club in connection with the study of the Mass. Officers were elected, St. Joseph was chosen as class patron, the lily as the flower, and *Ite ad Joseph*, the motto. Meetings were held every two weeks. The class dues of two cents a month supplied donations to the missions and material on the Mass.

It was from this little club that the children came to know the Mass and to take an active part therein. At the end of each club day, committees were chosen to entertain at the next meeting. Entertainments usually consisted of original skits, games on the Mass, Dr. I.Q. contests, poster contests, and question-and-answer "downs." It was surprising and edifying to note the originality and enthusiasm of the participants. In less than two weeks all were familiar with the vestments, altar linens, and articles of the altar. In order that the knowledge of these externals might be fresh in their minds the class made free-hand drawings of the vestments and other articles with corresponding slips of paper on which were printed the identifications. These were put into individual envelopes and each day before religion class names and articles were matched. Frequently pupils would answer roll call by naming an external of the Mass. Along with new material for religion, compositions on old material were assigned for English, such as the writing of the autobiography of an alb, amice, or cincture. The best of these were published in the school paper, the *Junior Optimist*. Some original poems growing out of the study were also printed.



### *Learning the Mass*

All of the above-mentioned activities were only the preliminary steps towards the actual plunge into learning the Mass. Missal work was not begun until pupils showed by their reactions to the externals that they wanted to go on. This did not take long. After the mention of the Missals, the parish house was cleared of surplus copies and the pastor had to order a new supply. By Christmas every child had a copy of Father Stedman's Missal, some having received them as birthday or Christmas gifts. The new owners were not only ready but anxious to use their books, so that now was the acceptable time to make progress. It was amusing to see that some in their first fervor had sewn brightly colored ribbons together for book marks, as they had seen in the Sisters' Missals.

As a help to following the Mass, the teacher hectographed copies of the Ordinary and Propers, placing them in the proper sequence, with the Ordinary on the right side, and the Propers on the other. These were arranged in step form to make it easy for the children to follow. The class used the paper with the Missal until it became easy for them to dispense with it. At first it took an entire week to prepare the Mass for the following Sunday, and the sixth grade penetrated some of the riches in the Propers.

The servers became more careful about their actions at the altar, not so much out of love of the sacrifice at first, as from fear of being criticized by the girls who were aware of their every action, and who did not show the least timidity about informing them of their mistakes. They even noticed little mistakes that Father made, and Mass became so interesting that one boy wrote, "Mass is exciting." This, of course, was not the real love that comes with a knowledge of the value of the Mass, but it was a necessary forerunner.

After the feel of the Missal became familiar and cards and ribbons were easy to flip, and everyone came out even with Father at the Last Gospel, we went into the Mass proper with a little more reverence and awe, looking into the real meaning of the prayers and actions throughout the Holy Sacrifice.



The teacher explained to the children that they were priests also, not priests raised to holy orders, whereby they could consecrate the Host and celebrate Mass, but in coöperation, or by the co-offering of the Sacrifice with the priest, making themselves a priesthood of lay people. Father Hugh Calkins puts it thus: "Christ, as it were, says to us, 'You wish to give gifts? Good! But wait; here's something really worthy of God. Give Me to God. Give Him My sacrifice of Calvary. I'll turn it over to you, and you offer it to My Father, and give yourself with Me. There's a real sacrifice.'"<sup>4</sup>

Father Calkins has a very good illustration which can be used to teach the children the value of a sacrifice. He compares the offering of our gifts to Christ to a young man presenting his girl friend with a box of candy. The boy friend saves his pennies, nickels, and quarters and perhaps goes without lunches and cigarettes for days in order to secure a large box of chocolates. At last he purchases the beautifully trimmed box and proudly presents it to the fair maiden. She goes into raptures and murmurs words of thanks. The boy feels that all is well and that he has proved his love. The candy itself was not so important, but the affection for the girl as represented by the candy was all important. After the young lady proves that she is pleased and grateful, she probably says, "Here, have some. Let's eat it together." Thus they share the gift, the sacrifice.

God acts in this way also, the children are told. He accepts our offering. He accepts us through Christ and thus invites us to share the gift. He says, as it were, "That's lovely. Your gift is perfect and all of your obligations are satisfied. You have proved your love to Me and now I will share the gift with you." Then He gives Christ back as we kneel at the sacrificial banquet. Thus we complete a perfect sacrifice.

The children liked this explanation and referred to it at various times throughout the course. They began to realize that the Mass was a great drama, and that they each had an important rôle. It was no longer, "I have to go to Mass,"

<sup>4</sup> Calkins, *op. cit.*

but Mass attendance was daily becoming a treat. There were and still are many things which they do not know or understand, but they have a firm foundation and material to capitalize on as they advance in age and wisdom and grace.

### *Use of the Ordo*

Another activity worthy of note was the use of the *Ordo*. It was a 1944 *Ordo* which Father had cast into the waste basket, but it turned out to be of great benefit. The children learned the Latin word for the days of the week and the colors of the day. They learned the meaning of *De Ea*, and delighted in telling what Mass had been said a year ago.

A trip to the sacristy was of paramount importance. Instead of showing them the make-up, the teacher asked them to do the showing. The care with which they touched the vestments and the reverence they showed while examining the altar stone and walking about the sanctuary was proof enough that Jesus' Divine Presence was uppermost in their minds.

They devised a little movie of their own which proved to be of benefit, particularly to those who had found the study of the Mass difficult. The printing, drawing, painting, and construction were done entirely by the class members. Although the explanation was written on the reels, the children gave this in their own words when presenting it to an audience.

These, indeed, do not complete the activities of the year, but they demonstrate perhaps that the study of the Mass is interesting and exciting, as well as essential, for children. The coöperation of these very young Christians was ample proof of their gratitude.

Thus at the end of the school year, both teacher and pupils walked from the classroom feeling like other priests eager to spread an understanding of the sacrifice of Christ. With a better knowledge of the liturgy, and having learned to take an active part in the Mass, one feels confident that these boys and girls truly have a part in the prayer of the priest when he says, "Pray brethren that my sacrifice and *yours* may be acceptable to God the Father Almighty."

## SAINT THOMAS AQUINAS, CATHOLIC INTEGRATOR OF THE 13th CENTURY

By SISTER CLARITA SERAMUR, S.C., M.A.

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The medieval educators always realized that faith and scientific knowledge differed as the motives for their respective certitudes differed, but they realized instinctively that they were one in the sense that they were an organized unity, and that objective truth in one field cannot conflict with objective truth in another field. With the advent of Humanism the old system remained unified by reason of the unity of its subject matter until Humanism itself broke the relationship of man to God and confined itself to man alone. No longer taking God into account, Humanism mistook the nature of man, since it is of the fundamental essence of man and the only sufficiently unifying concept about man that he is a creature of God and essentially dependent upon God. We find a good modern appreciation of the unity of Catholic integrators in the medieval universities, in the writings of Kotschnig and Prys:

In their early beginnings it was the conception of the *unitas intellectus* of Thomas Aquinas in which faith and knowledge became one, which gave them their superiority over the temporal powers and made them the center both of religion and of intellectual achievement. The university found its deepest oneness in the oneness of God.

The medieval mind seemed almost obsessed by the passion for a complete unification of truth. The desire to explore the complete cycle of the natural, moral, and judicial sciences in order to give account of facts and documents, and the constant endeavor to study the vast mass of detail in the light of principles of a rigorous unity, are the essential characteristics of thirteenth-century Scholasticism. What led them on in their search for truth was their love of knowledge for itself and, after they had attained it, their desire to express it in order to hand it down as a heritage of truth to the future. Of them Pope Leo XIII says:

Then the doctors of the Middle Ages, whom we call Scholastics, set themselves to do a work of very great magnitude. There are rich and fruitful crops of doctrine scattered everywhere in the mighty volumes of the Holy Fathers. The aim of the Scholastics was to gather these together diligently, and to store them up, as it were, in one place, for the use and the convenience of those who would come after.

Their field of search was indeed vast, including, besides the teachings of the Fathers and of the Councils the available writings of Aristotle and of Plato, of their followers, translators, and commentators, the more recent opinions of those struggling over the problem of universals.

### *St. Thomas the Prince of Scholastics*

The prince of the Scholastics was the Angelic Doctor, St. Thomas Aquinas. "It is not possible to characterize the method of St. Thomas by one word, unless it can be called eclectic. It is Aristotelean, Platonic, and Socratic; it is inductive and deductive; it is analytic and synthetic. He chose the best that could be found in those who preceded him, carefully sifting the chaff from the wheat, approving what was true, rejecting the false. His powers of synthesis were extraordinary. No writer surpassed him in the faculty of expressing in a few well-chosen words the truth gathered from a multitude of varying and conflicting opinions; and in almost every instance the student sees the truth and is perfectly satisfied with St. Thomas' summary and statement."<sup>1</sup>

As a young man he determined, in spite of family opposition, to enter the Order of St. Dominic, whose greatest glory is today. His intelligence sounded the depth of divine mysteries, aided by a supernatural light. Wherefore the Church, comparing him to the spirits of the blessed as much for his innocence as for his genius, awarded him the title of "Angelic Doctor."

"The style of St. Thomas is a medium between the rough expressiveness of some Scholastics and the fastidious elegance of John of Salisbury; it is remarkable for accuracy, brevity, and completeness. Pope Innocent VI (quoted in the encyclical

<sup>1</sup> Catholic Encyclopedia, Vol. XIV, pp. 668.

"Aeterni Patris," of Leo XIII) declared that, with the exception of the canonical writings, the works of St. Thomas surpass all others in 'accuracy of expression and truth of statement...' Great orators, such as Bossuet, Lacordaire, Monsabré, have studied his style, and have been influenced by it, but they could not reproduce it."<sup>2</sup> "...Leo XIII, seeing in the world of his time a spirit of study and investigation which might be productive of evil or of good, had no desire to check it, but resolved to propose a moderator and master who could guide it in the paths of truth.

"No better guide could have been chosen than the clear-minded, analytic, synthetic, and sympathetic Thomas Aquinas." "A light of the world," his teaching is such a faithful echo of the words of the true doctrine of Christ that the Council of Trent placed the *Summa Theologica* next to the Bible. "His extraordinary patience and fairness in dealing with erring philosophers, his approbation of all that was true in their writings, his gentleness in condemning what was false, his clear-sightedness in pointing out the direction to true knowledge in all its branches, his aptness and accuracy in expressing the truth—these qualities mark him as a great master, not only for the thirteenth century, but for all times."<sup>3</sup> His two *Summae* are masterpieces of pedagogy, and prove him the greatest of human teachers. As teacher, St. Thomas Aquinas was truly an *Alter Christus*.

#### *A True Integrator*

That he was in sympathy with his pupils' problem, the relation of man to the universe and to his Creator, is evidenced by the fact that his solution is officially recognized by the Church. That he had a perfected, that is, an "integrated" knowledge of his subject matter, is abundantly proved by his works, especially by his *Summa Theologica*, which won for him the title of "Prince" of the comprehensively systematizing Scholastics. He was the true integrator, for he had the habit of linking up even the slightest point with the fundamental

<sup>2</sup>Ibid. pp. 668, 670.

<sup>3</sup>Ibid. p. 674.

doctrine and indicating its place in the whole system. In the Scholastic method there is freedom, thinking, and intellectual activity.

Educators today would do well to turn to the lessons taught them by St. Thomas Aquinas, and to become imbued with the thoughts and the ideals of the Thomistic system, that they might take their rightful place in promoting Christian aims in American educational endeavor. May it be said of us in this twentieth century that in all our teaching of English, history, and science, or whatever else we may be called upon to teach or direct, there is a remarkable unity! May the method employed by St. Thomas Aquinas in the thirteenth and greatest of centuries be repeated today and may it produce the same fine integrated personalities as it did in the past: fine characters who are capable of living up to high principles of moral conduct!

Are we not agreed with the truth of Monsignor Dupanloup's words when he says?

The nature and the end of education is to cultivate, train, develop and refine all the higher powers, physical, intellectual, moral, and religious which form the nature and human dignity of the child; to elevate them to the strength of their natural integrity; to set them up in the fullness of their power and activity.

## SOME BIBLICAL CHARACTERS—ADAM (Continued)

By THE REVEREND G. H. GUYOT, C.M.  
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When our thoughts turn to Adam we think of the forbidden fruit, the temptation, the fall; besides we are inclined to place on Adam the blame for our present ills. This latter thought indicates that we realize our relationship to Adam, vague though this realization may be. To appreciate the effect of Adam's fall and sin on our daily lives we must understand the position he had in regard to us. God made Adam the head of the human race; this meant that Adam was to pass on to us his human nature as well as all the gifts, both natural and supernatural, with which God had adorned it. We mean the various natural faculties, not the special gifts, such as a particular knowledge given to Adam as head of the human race; we also mean the supernatural gifts of which we spoke in the first article. This was God's design for all men. Adam, then, held a most responsible position before God and in relation to us; his actions as head and parent of all men would affect not only himself but also all his descendants. St. Paul has stated this in regard to sin and death: "...by one man [Adam] sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Rom. 5, 12). A comparison may be useful to explain how the actions of one man can affect others: in the signing of a peace treaty the delegates draw up the conditions of the treaty, and their signature binds all whom they represent. So Adam was our head and our representative by God's choice and by His command.

As we said above, God intended that the natural and supernatural gifts with which He adorned Adam should pass to all of us; but God wanted us to accept these gifts. He had made us free, and hence His one desire was that we use our freedom even with regard to His gifts. God's goodness is clearly in evidence; so much did He love us that He would not open His bountiful hand without our permission. If we accepted, then



He would give to us the magnificent treasures of His supernatural life such as He had given to Adam. To test us God tested our head and representative, Adam. "And he commanded him, saying: Of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death" (Gen. 2, 16-17). This was a serious and grave command, fraught with serious and grave consequences both for Adam and for his entire posterity. It would seem that at first Adam gave unquestioned obedience; it was only after the devil under the guise of a serpent had deceived Eve that Adam fell. "And the woman . . . took of the fruit thereof, and did eat, and gave to her husband who did eat" (Gen. 3, 6). Adam's sin was one of disobedience; so God implied when He said: "And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?" (Gen. 3, 11). That Adam was also weak in listening to the voice of Eve is indicated by God in His words of punishment: "Because thou hast hearkened to the voice of thy wife" (Gen. 3, 17), the idea of which is that Adam should not have listened to Eve and that he was responsible for doing so. We might ask what moved Adam to commit the sin of disobedience and what made him weak before Eve. Was it merely the external suggestion of the devil or of Eve? This is answered negatively. The Fathers and theologians (at least many of them) are of the opinion that the suggestion of the devil to Eve ("you shall be as Gods, knowing good and evil") raised thoughts of pride in Adam as well as Eve; pride then was the first sin. This is supported by the words of Tobias (4, 14): "Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning" (cf. Eccles. 10, 14-15).

#### ***Adam Lost Supernatural Gifts for Himself and Us***

Adam failed the test; and so did we in and through Adam. As a result Adam lost the supernatural gifts he had received from God; he, Adam, lost them for himself and for all of us.



Scripture indicates this loss in various ways: Adam perceived in himself the revolt of the flesh, "and the eyes of them both were opened: and when they perceived themselves to be naked. . ." (Gen. 3, 7); Adam feared God, for "Adam and his wife hid themselves from the face of the Lord God"; God punished Adam, in indication of sin and fault. We then come into the world not as the friends of God, not as endowed with gifts of the supernatural order, but rather as enemies of God, as robbed of gifts we should have; this we call *original sin*. However, to understand what happened to Adam and to us when our first parent sinned, let us take a close look at the indications of Sacred Scripture as found in the third chapter of Genesis.

The first point we note is that after the fall Adam perceived his nakedness; we know that Adam and Eve "were both naked" "and were not ashamed." But now that sin had entered their lives, shame entered because the body was no longer subject to the soul as it had been before the fall. The term we use today is *concupiscence*, or in the words of St. John, "the concupiscence of the flesh" (I John 2, 16). Adam felt his passions surging within himself; he noticed that these emotions were no longer subject to his will as they had been before his sin. This brought about a feeling of shame, and to cover the shame Adam fashioned an apron for himself. We may remark that teachers will find in this an explanation of the purpose of clothing; it seems to me that this explanation could be used when there is discussion of the virtue of modesty in particular. God Himself sanctioned the covering of the human body, for we are told that "the Lord God made for Adam and his wife garments of skins, and clothed them."

Fear of God was also the result of Adam's sin; this fear was entirely absent in Adam's relation with God prior to the fall. The simple way in which Sacred Scripture remarks that God could be heard walking in paradise in the afternoon air is an indication of the familiarity that existed between God and Adam. Now, with sin on his soul, Adam hid himself from the face of God, for "I was afraid." The reason for this fear as

given by Adam was "I was naked, and I hid myself." God immediately replied: "And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?" Adam's disobedience, then, was the real cause of the fear that had arisen in his heart. This fear was not the filial fear a child might have for his father; it was the fear of one who had offended his Lord.

### *Punishment of Adam*

Since Adam had offended God justice demanded that he (Adam) repair the sin in some way, but it was for God to point out that way. Adam could never repair the damage he had done to God's majesty, yet God found a means of uniting justice and mercy; of this we shall speak later. God's punishment of Adam was first of all to impose upon him the sentence of death. When the command not to eat of the tree of knowledge of good and evil had been given God had threatened Adam with death: "For in what day soever thou shalt eat of it, thou shalt die the death." Now God said to him: "In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust thou shalt return." This death has passed to all men, "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Rom.-5, 12). The separation of body and soul which we call death is, then, the result of sin and is a punishment of God for sin. Adam lost for himself and his descendants that gift of immunity from death, the gift which was described in the first article. Death would involve suffering, for the dissolution of the union between the body and the soul is painful; hence, indirectly, the punishment of death brought about the punishment of suffering.

That Adam and, as a consequence, all of us would suffer is also indicated in the curse that God placed upon the earth, which would result in man's painful toil and labor in order to secure the necessities of life. ". . . cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of

thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread. . . ." The earth then is cursed by reason of the sin of Adam; it will not produce except at the cost of the sweat of the brow. Moreover, Adam and his children must labor and toil in order to procure the food of the body; this labor and toil is now a punishment. It is scarcely necessary to remark that teachers have a wealth of material in the above Scriptural references for the explanation of many facts of daily life, such as clothing, our fear of God, death, suffering, labor, and the difficulty of obtaining the products of the earth.

#### *Plan of Reparation for Original Sin*

So far our remarks have been on the fatal and fateful consequences of the sin of Adam, the head of the human race; but there is a silver lining to the cloud. We have already commented on the need of repairing the offense against God; we said that Adam could not offer sufficient reparation, inasmuch as it was the infinite majesty of God that was offended. Only a person of infinite dignity, therefore, could offer a just reparation. Now it is true that God might have forgiven Adam his sin, then His mercy would have shone with great glory; but His justice should be as manifest as His mercy. In the divine mind there was a plan whereby God would manifest both His mercy and His justice; this plan was now revealed to Adam. There was not a complete revelation, rather an indication, a hint that the work of the devil in defeating Adam and in breaking the bond of friendship between God and Adam (and the human race) would one day be undone. "I will put enmities between thee [the devil] and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." Since our concern is Adam and not Eve we shall not comment on the part of the text dealing with "the woman . . . and her seed"; this will be reserved for a later article. The promise to Adam and to us was that one day the devil would be conquered. This conquest of the devil will be an utter and complete defeat; yet it would not be accomplished

without some suffering on the part of the one or ones who would defeat Satan ("thou shalt lie in wait for her heel").

Since we live after the accomplishment of the divine plan we are able to perceive it in its entirety. What Adam had failed to transmit to us because of his sin, Jesus Christ, the second Adam (cf. I Cor. 15, 45) has restored to us; Adam was overcome by the devil, Jesus Christ overcame the devil. Yet there is a similarity in Adam and Christ; for Adam is our head, as is Christ. Adam is our physical head, Christ our spiritual head. But the contrasts are much more striking; St. Paul, in vivid language, has pointed these out (Rom. 5, 12-21). "Wherefore as by one man [Adam] sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned," so also through one man (Jesus Christ) grace entered into this world, and by grace supernatural life; and so supernatural life passed unto all men, in whom all have been vivified. (St. Paul does not complete his thought, but the above sentence is the natural sequence and is evidently what the author intended to be written.) "But not as the offence, so also the gift"; that is, there is a contrast between the offence of Adam and the gift of God through Jesus Christ. "For if by the offence of one, many died; much more the grace of God, and the gift, by the grace of one man, Jesus Christ, hath abounded unto many." In paraphrase this would be: by reason of the sin of Adam, many ("all" is the idea of St. Paul) died; but the grace of Jesus Christ is stronger and more powerful than the sin of Adam, and hence this grace passed unto all and overcame sin.

"And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation: but grace is of many offences, unto justification." Once more we consider St. Paul's thought to be this: Again there is a contrast between the sin and the gift; and, as before, the contrast is in favor of the gift. For Adam's sin brought the judgment of condemnation (to sin, and death upon all men); but in contrast the grace of our Lord brings justification (the cleansing of the soul of sin and making the soul just or right before God)

not merely to men after one sin, but to men after many sins. The point seems to be that Adam's sin is applied but once to the souls of men, but the gift of Christ is applied many times, thereby showing the lavishness of God's mercy and goodness. "For if by one man's offence death reigned through one: much more they who receive abundance of grace and of the gift and of justice shall reign in life through one, Jesus Christ." If in God's dispensation the sin of Adam caused death to be the lot of all men, then it is much more a part of that same dispensation that the grace of Jesus Christ should abound in the souls of men and reign there. St. Paul's thought is founded upon the superiority of Jesus Christ to Adam; since Christ is so superior to Adam His actions will have a much greater effect. If Adam affected all men, how much more our Lord? if Adam brought sin and death, how much more will Christ bring grace and life? And this idea is summarized by the great Apostle to the Gentiles in the next verse: "Therefore, as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life."

#### *Adam's Sin Made All Men Sinners*

"For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just." Adam's sin in disobeying the command of God made sinners of all men (again we note that *many* here as well as in the next phrase means "all"). In contrast to this we have the obedience of Jesus Christ, and through His obedience all men were made just; that is, all men were reconciled to God. As universal as was the result of the disobedience of Adam, so universal was the result of the obedience of Our Lord.

After the fall Adam was driven out of the garden of paradise; we are not told of his labor and toil, but this may be surmised from the words of God condemning him and his descendants to earn their livelihood in the sweat of their brows. His first children were Cain and Abel; Adam had the misfortune of seeing the effects of his sin in the murder of Abel by Cain; but God gave him Seth in place of Abel. Then we are told

that Adam begot many sons and daughters. "And all the time that Adam lived came to nine hundred and thirty years: and he died" (Gen. 5, 5). Whether Adam actually lived nine hundred and thirty years according to our method of computing the year or not we have no means of knowing; the reason is that the word for *year* in the Hebrew language may mean a year or it may mean an indefinite period of time; it would seem that in the beginning of the human race men lived longer than now, but whether the difference is as great as the above text would seem to indicate at first glance or not, is a moot point. It is always prudent to be careful in interpreting numbers in Sacred Scripture; in the present instance the wisest thing we can say is that Adam lived nine hundred and thirty years, but that we are not certain how long a period of time is meant by the term *year*.

Let us close our discussion on Adam with a remark on his salvation. It is the opinion of most of the Fathers, as well as Doctors of the Church, that Adam repented of his sin and that he was saved. The most cogent reason given is that the position of Adam as head of the human race would seem to warrant his salvation.

## Book Reviews

*Guiding Growth in Christian Social Living*, Vol. III. By Sister Mary Joan, O.P., and Sister Mary Nona O.P. (The Catholic University of America Press, Washington, D.C. 1946; pages xi, 372; price \$4.00).

On the table in the community room of every group of sisters engaged in the work of our Catholic elementary schools the three volumes of *Guiding Growth in Christian Social Living*, A Curriculum for the Elementary Grades, developed according to the plan of the late Right Reverend George Johnson, Ph.D., under the direction of the Very Reverend Monsignor Frederick G. Hochwalt, Ph.D., should be prominently displayed within easy reach of all the Sisters so that they can dig into them to their professional advantage and draw from them to their spiritual inspiration.

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before he saw the partial fulfillment of his dream in the completion of the series on *Guiding Growth in Christian Social Living*. "In our present search for peace and unity and order in the world," Dr. Johnson wrote, "we need to recall the truth that better times await the emergence of better men. We must take up with renewed zeal the task of building these better men, in the conviction that the future of our nation and of the whole world is in the hands of our children. Our means are found in all those forces and influences which, taken together, we call education. The question is: What kind of education will produce better men? What kind of education will shape a better world?"

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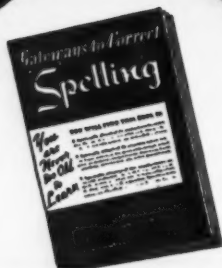
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(RT. REV.) JOSEPH L. O'BRIEN.

*The Golden Thread of Newman.* By William R. Lamm, S.M. (The Marian Foundation, San Antonio, Texas, 1946; price \$.50 (paper); pages 41).

To the large number of works already published to commemorate the centenary of John Henry Newman's reception into the Catholic Church, Father William R. Lamm adds another, an *enchiridion spirituale*. This brochure is a condensation of Father Lamm's wide knowledge of the English convert's contribution to religious literature. Written in an easy, informative style, with attractive summaries and outlines provocative of further reading, this booklet inspires the general reader with a deeper appreciation of the spiritual side of Newman's life. The booklet of four chapters (three of which were previously published in current periodicals), with a foreword by John Moody, is a compact exposition of Newman's many-sided genius, of his spiritual greatness and of his awareness of God's providence. The exposition is interspersed with well-chosen quotations from Newman's works. Particularly arresting are the passages illustrating Newman's belief in the presence of God: (1) in or to Himself, (2) in the works of creation, (3) in man's conscience, (4) in the Church, (5) in the Holy Eucharist, and (6) in the soul. In the last section of the booklet the

author, in collaboration with Olive M. Biddison, includes a discussion of the message revealed in *Callista*. The analysis of the plot and the new angle from which the story is presented bring this worth while piece of fiction down to date, if an analogy can be drawn between the martyrdom of the early Christians and that of the recent victims for the Faith in Europe.

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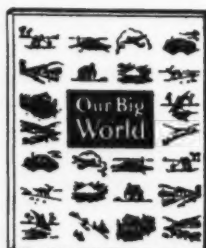
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of proof is not the more familiar scholastic one. But Father Scheeben's warmth and logic introduce a new aspect of the subject which happily supplements the scholastic treatment.

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*Language Skills*, Grades Seven, Eight, and Nine. Grades Seven and Eight by Ruth H. Teuscher, Grade Nine by Lucy H. Chapman and Thomas Cauley. The first three books of a six-book series, grades seven through twelve, providing a complete secondary school language program (Harcourt, Brace and Company, New York, 1946; pages, respectively, 428 and Index, 457 with Appendix and Index, 409 with Index; list prices, respectively, \$1.40, \$1.44, \$1.48).

*Are Catholic Schools Progressive?* By the Rev. Laurence J. O'Connell, A.M. A positive approach to progressive education in the light of Catholic philosophy. The reasons why Catholics cannot accept the philosophy of progressivism, are clearly explained (B. Herder Book Co., St. Louis, 1946; pages 158 with Bibliography and Index; price \$1.75).

*The World We Want*. By J. J. Walsh, S.J., and L. F. Cervantes, S.J. A drama in five episodes, highlighting the brotherhood of men and their equality in Christ (Catechetical Guild Educational Society, St. Paul, Minnesota, 1946; pages 62; price \$0.35).

*Unifying the Teaching of Catechism and the Spiritual Life*. By Louis J. Puhl, S.J., Pontifical College Josephinum, Worthington, Ohio. The author has reprinted in pamphlet form an article previously published in the *JOURNAL OF RELIGIOUS INSTRUCTION*. His thesis stresses devotion to the Holy Eucharist and the use of this sacrament in personal spiritual growth. He reminds us that the Mass is the great public prayer always at our command, "mine on every altar whether I am present or not." Copies of the pamphlet may be obtained from the author.

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*Our Quest for Happiness, Book Four, Toward the Eternal Commencement.* By Rev. Clarence E. Elwell, Ph.D., Rev. Anthony N. Fuerst, S.T.D., Rt. Rev. James T. O'Dowd, Ph.D., Frank J. Sheed and Rev. John J. Voight, M.A., Ed.D. This is the fourth and last of a textbook series for high school religion for the senior year. Previous volumes in the series have been reviewed in the JOURNAL OF RELIGIOUS INSTRUCTION (Mentzer, Bush & Co., Chicago, 1946; pages 576, with General Index to the series).

*The Systematic Teaching of Religion, Volume II, Method and Matter in Religion Teaching.* By Rev. A. N. Fuerst, S.T.D. A textbook for the training of teachers of religion in the elementary schools and for catechetical courses in seminaries, freely adapted from the German work, *Katechetik*, by permission of the author, Michael Gatterer, S.J., with a Preface by Rt. Rev. Edward B. Jordan, Ph.D. (Benziger Brothers, Inc., New York, 1946; pages xv, 646, with Index).

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